



KOTA TAWAXI KU KIN OR THE DAKOTA FRIEND.

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VOL. II.

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NO. I.

Imukia Skadon, Witeri, 1852.

Dakota Tawaxitku Kin.

IMUKIA SKADON WITERI, 1852.

Dakota Mitakuye, Wi noon mahen ito mahakapi, qo witeri tokar tanin kinhan, hehan letanhan eke omuhde wane kin eciye cigo, wama iyeciye. Macitina wamanyadaka ece qon nakaha kitanon stanekun wamanyadaka. Miyo taku eciye ca nix taku maye kta. Iyowinanyayey cinhan enwixeteye wi iyoti eka cili ece kta. DAKOTA TAWAXITKU KIN, emkiyapi kin he wicakapi ece qo imawitika. Taku maye cin on etanhan napi wanjiki wawuhde qo tukte naropi wate qo on tanyan unpi kta nace imudukan kinhan hena awakite ca hoxicicoy ece kta. Wosotin wanjiki narowon kinhan nakun narow cya ece kta. Iwe cin ana mayagigotun kinhan okini onxpa pidicnye kta. Tuka hanke Isantanka iwe ca hanke dun Dakot ece kta kemakapi. Wanjiki ito Isantanka inpi onsenicicoyapi get, epece ece. Eceon uta po ito. Oyakihi kinhan iwe cin oecawin omayaknigapi kta. Ho, Koda, Witeri en aspeyicuyapi kin hecen naktha napechidze ca yakso ca tanyan yan nuwde eciye qo. Detanhan piya wacin en unekichidze kta do.

Matthew Chapter VII.

13. Tiyoqa cistiyedan kin he olhas ya po Canku wiconde, eka iyahyeya wane cin he tankaya, qo tiyoqa kin nakun tankaya, qo wicota olha eyaya.
14. Tuka canku wiconde eka iyahyeya wane cin he e cistiyedan, qo tiyoqa kin nakun cistiyedan, qo wicotea tonanan canku kin he iyeyapi.
Jesin hecen eya, tuka wicaxta oti Wakantanka tawakene opapi kin qo rapci ece xicaya nagi yapi; qo Wakantanka tawakene opapi qo tanyan nagi yapi e tonanan ece kin he kta.
Canku tanyanka wiconde iyahye kewe cin he de: Token ciniya tawacipi, qo token ciniya oepi, qo token ciniya onxapayapi, qo Wakantanka tholodi xani qo oti anagotpani xni, qo eciyapi xni qo anpetu wakan xhapani kin kin he canku tankaya qo wicaxta oti kipi, qo oti omamipi. Tuka ihanke kin en wokajiki terike en iyoyeyapi xya.
Canku cistiyedan ke cin he de: Wakantanka eceon wicaxtapi, qo eciyapi, qo oti anagotpani, qo xhinku, Je-

sus, wacinyapi qo wosotini owasin eyapani, qo Wakantanka tawakene kin eceon opapi kta rinca canreyuzapi kin hena ciniku cistiyedan kin he. Wicaxta canku cistiyedan akurapi qo omamipi e tonanan tuka ihanke kin en wicawate yanke ca en opapi xya.
Tona canku tanka olha yapi kin hena owasin tohan nagi yapi kinhan teriyarin iyotahon iyeyapi kta. Tona canku cistina olha yapi kin hena owasin, tohan nagi yapi kinhan tanyerin unpi qo wopida iyeyapi kta.
Koda eciyeyace, Kapa wo, qo canku cistiyedan kin he olha un wo, qo yani kta Tewe icarwin hecinhan he iye hecen eceon xi. Ho anagotpan wo.

Wicaxta Tolahyeya Kin.

Tona wakan Jehowa eciyapi kin Marpiya maka taku olhaka ko owasin kage ca ihudutan kin hehan wicaxta w kan kage ca Adam eya exatxon.—Hehan Adam ixtima leunhan Jehowa Adam cutulu w kan zupin ieu qo behanhan winorinca w kan kage ca Adam he yuze kta e qu. Adam wicaxta tokehya kin taku wakan onwange kin en kagapi hecen wicaxta ix aana kape ca wate; Jehowa wate dala, tohope adonye ca ope kta okili. Jehowa cau wopuji wicimideza w kan kage ca heciya kan tona owanyng wate qo tona waskuyeca wate aicage cin owasin iear ye ca Adam tawicu kici can wopuji wicimideza en ewicahde qo hewicakya; Waskuyeca, can aicage cin, ocaje owasin etanhan imahen yatapi kta. Cau wanjidan on taku wata taku xica ko isonyapi, wopuji okaya he cin, hecedan etanhan yatapi kta xni. Tohan can kin he etanhan yatapi kinhan anpetu kin he en nifapi kta ce, eya. Unkan wicadapi. Unkan winorinca ihunaku kici un xni he icunhan wakan xica wandukta iyecen icicage ca winorinca heciya; Can waskuyeca w kan Jehowa terinda kin he woyute wate ce. Waskuyeca kin he etanhan yatapi kinhan, yakapapi kta e Jehowa adonye ce, leon terinda ce. Unkan winorinca wicada. Hecen wakan xice cin winorinca hnya unkan winorinca waskuyeca terindapi kin he ieu qo yute ca ihunaku kin nakun qn, unkan wicaxta kin haayanpi xni, tuka

awicu ope kta cin, heon ix eya yuta. Hecen nakin ihuduxapi. Ihuduxapi kin on Jehowa iyope wiyace ca can wopuji wicimideza kin etanhan tokan iyaye wiyacya; tuka onxwicakida qo wanikiya w kan wahowicya. Warta-nipi tokan cinaniciyapi tuka ihuduxapi iyohakam cinca wica wiyany ko ota kagapi, qo hena kiciyuzapi, qo tehanhan napi on kohanhan wicaxta ota ayapi. Tohan can kin he etanhan yate cinhan, anpetu kin he en nife kta eciyapi qon, tancan kin he ka xni. Nagi kin he ihudutku ni kta xni le kta. Adam waskuyeca kin he yute xni unkan nagi tancan ko owihunke wani tanyun un kta tuk.—Cinca nakun owasin tanyan uopi kta tuka. Waskuyeca terindapi kin he yute cin, anpetu kin he en induice ca ihudutaku xni; qo tancan wanietu opawinge naciwanika sampa wicempan yamni ni ceta, hehan fa. Wicaxti hiyece cin owasin Adam tawicu kici etanhan icagapi, qo Ike wicaxta Wawicun ko owasin Adam unkinman qo unkihutakuunpi xni. Taku Jehowa terinda kin he Adam eceon, qo hecen wiconde iyahde iyiya, nakun cinca wicaxta cin hena taku xica iyemai icagapi. Ihunhan taku Jehowa terinda hecanon kin Terike kta ce.

W.

Dakota Tawaxitku Kin Kicigapi.

MITAKUYE:

Wanna wanietu ota Dakota om wan qo Dakota imacaga ce ececa. Tanyan iyoyeyapi kta wacin. Mdohekan makote wiyoyeyapi qo heon detanhan taku owasin tokeka kta naceca. Okini weta heciya Isantanka he yusupoti qo yusucetapi kta; kinhan kolana onciyikakapi kta. Tuka detanhan mazaka yatopi ceta hecen tanyan yanpi kta epece xni.—Tona Dakota wiconde erpeye xni wacaniyapi kinhan, owasin wanietu ota woyotake wate qo woyute wate yatopu qeyax hecen tanyan yanpi kta xni. Tuka woonse ayakipati, qo wiconde wate ayakipati qo Wakantanka ote anagotpani kinhan heon tanyan iyoyeyapi kta.
Wanietu kin de taku wanji ihudemakapi. Dakota inpi wopapi kin

he maza on kagapi kta. Wana ecan ecoupi kta naceca.
Nakalin mitawin lunku tin can anyakopi. Wiyohiyapata makote wan Massachusetts eciyapi kin he detu. Wana kaja makote kin den Ikewicawata ota yakopu, tuka hena owasin todi iyayapi tamin xni. Apa Wawicun wiconde onspiciyapi qo Isantanka wicoran onspiciyapi kin hana wamaka. Iyeyapi, hena wanjiki wamaka. Tipi watextu, maga watextu, wathuyapi kin ota wicayuhapi. Qa apa wiyoyeyatikiya iyoyapi. Hena nakun wana Isantanka icagapi. Tuka apa iye ataku oranpi okipe wacipini hena owasin wa iyecen skan eya. Hena can xeca iyecen icaga—adeta wanika. Hena owasin fapi. Nic ito owacin po. Yakapapi kinhan pidaniciyapi kta. Maga tankinikwan ihudumu pot tipi suta icicaga powanunyanpi wicayupa po—wopapi onspiciyapi qo Taku Wakan oie kin anagotpan po.
Nakha askatdan Sagdarin wopapi wanji micaga. Wanietu terike kta wamaheza wanistina yakagapi heya, hecen nakun iyomakica. Qa mdohekan Mazxa wamaheza takudan kage xni mowaya. Hobehe, epece wana. Wanietu ihunyan witeri tanaceca. Upiyahyeya, Iyagman, Wamdenica, Mazxa, Ixtarba, wana kaja Dakota, wiconde erpeyapi unkan taku yatapi ota yotompi kta kta. Koxia owasin minihce wicaxi po. Wetu kinhan maga tankinikwan kaga po. Wana wanietu ota anicirapni wetu ota teriya yanpi. Detanhan toge oranyan po.

Nitakuye.

TAMAKOCE HE MIYE.

Howly, Nov. 15, 1851

WACI ICUNHAN WICAXTA WAN TA KEYAPI.—Woyakapi unkan itokaga eka, Wawicun wiconpi ece kin hecen ecoupi unkan koxa w kan hanka wate wacipi ota keyapi. Wacipi tuka leunhan koxa qo he ihunhama makata iyaya. He ito, unkan eceon qo iwicayey kta koxa, qo hecen kecipi, tuka hecen akankan, xni wanka wanyakapi qehan, iwanyakapi upkan, inyun, widofo fa keyapi. Owasin kaxupni qo wacipi xanpi qon enahipey. Tewe mizyan tau ca wosinlan Rines ece.

of one man and two women, who were passing round the circle, making their *salute*, recognizing each one as they passed by some title of relationship, as father, mother, brother, sister, cousin, &c., and stretching out their hands toward each, saying, "Have mercy on me." From each one they waited to receive an affirmative answer. This was the form and substance of their compact. Having passed around they took their seats. Presently, an old man within the lodge, who was master of ceremonies, commenced drumming and singing with all his might. Some men, some women, who sat near him, joined in the song and shook their rattles lustily. Then some others arose and passed round renewing their covenant, asking each one to have mercy on them. At this time three boys were to be introduced into their mysteries. They were started up with their medicine bags, which they held in their left hands, while the other was stretched out imploring mercy. Three times they ran round, stopping down as they went and uttering unearthly sounds. As they sat down each one said, "Koda casset yuwitaya onimada po." "Friends, with united heart, have mercy on me."

They rise up and dance inward until they arrive at the holy place in their tabernacle, where they continue their songs and drumming and dancing for some time, and then, closing with a general shout, they return and sit down in their places. This is repeated many times. In the interval some one makes a speech. When the last act of the drama is finished the new members are put out in the centre having a place of some size painted on their breasts. They are to be shot there. The old men, who occupy the *innermost*, pray to their gods and their medicine sack, and when they shoot or pretend to shoot, the neophytes fall down dead. The brethren and sisters cover them up with their blankets and there they lie dead, until those who killed them come, and by their magic power, restore them to life again. At first they say there is a frothing at the mouth; and then efforts are made to vomit which result in their throwing up the shell or claw which they were shot. Then they live again!

Many years ago a young man, who has lately been employed as a teacher at Lacquirole, was initiated into this society, but left soon after. His uncle was the means of his joining and took great pains to instruct him in the *mokas operandi*. He was, however, so foolish as to swallow the first shell given him. Another was furnished him with special instructions to keep it in his mouth, and produce it at the time of his restoration to life. This advice he neglected. But then he was so stupid as not to know when to die. Here his uncle came to his aid by giving him a push and telling him to fall down. He obeyed. But boy as he was he learned that it was all a deception. And for having left them he is now annoyed and threatened with the power of their enchantments.

They profess not only to kill and bring to life again in the manner above described, but to have the power of actually causing the death of an individual by their *wakons*. And so ignorant and superstitious are the Dakotas generally, that the fear of this

mysterious influence does, perhaps in instances not a few, produce disease and death. Some years ago a woman declared to me that she had in this way caused the death of a man who had stolen some valuable articles from her. The days of witches are not entirely past.

The sacred dance is a secret society. They say it is the repository of mysteries which are not known to the uninitiated. But whether any useful knowledge is kept from the world by this secret institution is more than doubtful. Of what use to mankind, for instance, is the story of the two great snakes which reach round the earth? "Here are two snakes which surround the earth—one male and the other female. One lies under the sitting sun and the other at the north. Their heads touch and their tails touch each other." This is the story. One is not made much wiser by the revelation. But there are certain promises made to the obedient and devoted followers. "If you keep your medicine bag you shall have four staves one after another and a white or variegated crown. If you go on the road to the east you will take hold of these staves successively, and you will live to be old. If you love to be sacred feasts you will live to be gray headed." These are some of their promises. Then the revealing of the mysteries is a horrible affair. "If you do not value these instructions—and if you reveal these things you will go into the earth when you die. If you go into the earth—if you go into the clouds—if you go into a tree—if you go into a stone—wherever you go the curse will follow you." They say that, when one of their number behaves badly his medicine sack is taken from him, and he is no more one of them until it is restored. But for what crimes do they suspend or expel? "If you polygamize—If you recommend seeking women and having many wives. Not for licentiousness—they practise that, and many of them glory in it. Not for drunkenness—a few years ago they made many of their sacred feasts with whiskey. Not for gluttony—they recommend that. One of the rules of their feasts is, that each one must eat up all that is given him, or pay something to the maker of the feast. If a particle of food is dropped, it is a sin—wasteful; it must be gathered up carefully. And if one eats so much that he vomits it up, he spews it into his own dish, and then does it "the dog that is turned to his own meat again." S. R. R.

A Fragment from an unwritten Chapter on the Minnesota Fur Trade. SIEUR DU LUTH.

NO. I.
Before Captain Miles Standish and his memorable comrades up the rocky coast of Plymouth, Complain, the founder of the city of Quebec, had penetrated to the shores of Mer Duane, (Lake Huron), and learned of the existence of Gustav Rapine, (Sault St. Marie), Green Bay, (Superior), and the nation of Puzna, (Winnebago), living upon a Bay, (Green Bay). Previous to 1660, two voyageurs had been sent by the French to the head waters of the Mississippi, and were possibly the first that traded with the Dakotas upon their own soil.

The persons of whose names are preserved, who first attempted to engage in trade with the Dakotas, were Michael

Ako, and Picard du Gay, alias Anthony Anguello, who was a native of Amiens, and a nephew of Du Courai, Abbot of the Benedictine monastery of St. Vast, who left Port Crevecoeur on the Illinois, and acted as the carmen of the Franciscan Hennepin. In April, 1660, as is well known, the party then captive with the Dakotas of Mille Lac. The outfit of these voyageurs was furnished by the enterprising La Salle, and was valued about one hundred and eighty dollars. Besides these, there were given to Hennepin ten knives, twelve shoemakers' awls or bodkins, a roll of tobacco, a parcel of needles, and some beads.

While Hennepin was at work in the month of July, 1660, with the wives of a chief, in teaching the "European pulse," he had planted upon an isle in Mille Lac, he was much gratified by the unexpected arrival from Lake Superior of Sieur du Luth. This man was accompanied by five men, and was anxious to trade with the Dakotas. At his request, Hennepin accompanied him to the surrounding villages, and acted as a kind of interpreter. Some of the villages visited were probably on the west side of the Mississippi, as they did not reach them until the 14th day of August. After they had exchanged their manufactures for peltries, Du Luth returned to the vicinity of Mille Lac, the old home of the Menewantawons. Upon the promise of returning again with arms and other commodities, he and Father Hennepin were permitted to go to Canada, by the way of the Wisconsin and Green Bay. Sieur du Luth was a man of great enterprise and decision of character, and his name is conspicuous in the annals of the wars between the French and the Indians of New York. He had been absent from Canada two and a half years when he arrived in Minnesota. Either before or upon his return he had caused two Iroquois to be killed, who had assassinated two Frenchmen upon Lake Superior. This so incensed the Five Nations, that they declared war against the French. In La Barre, the Governor of Canada, did all in his power to appease their wrath, but notwithstanding his protestations, in the month of March, 1661, a band of two hundred Seneca and Cayuga warriors, having met seven canoes manned by fourteen Frenchmen, with fifteen or sixteen thousand pounds of merchandize, who were going to trade with the Seneca, placed them and took them prisoners without any resistance; and after detaining them nine days, sent them away without arms, food, or canoes.

This attack caused the French much uneasiness, as they feared that the Iroquois, by forming an alliance with the English, might take possession of their posts at Mackinac, Port Crevecoeur, and Green Bay, and thus command the trade of all the distant nations. Governor De La Barre therefore dispatched orders to Sieur du Luth, and Hennepin, to Green Bay, acting as Lieutenant under Dursante, who was commander at Mackinac, to come to Canada and state the nature of allies could obtain. With great speed he came to Niagara, the place of rendezvous, with a band of Indians, and would alone have attacked the Senecas, had it not been for an express order from De La Barre to the contrary.

When Louis the Fourteenth heard of this outbreak, he felt, to use his words, "that it was a grave misfortune for the colony of New France, and then in a letter to the Governor, he adds: "It appears to me that one of the principal causes of the war, arisen from one Du Luth having caused the head of an Iroquois to be killed, who had assassinated two Frenchmen in Lake Superior, and you sufficiently see how much this man's voyage to the colony, and his return was permitted only in the interest of some private pec-

sons, has contributed to distract the repose of the colony."

The English, taking advantage of the disagreements of the French, in the year 1685, sent the vessels, and Major MacGregor with sixty young men from Albany, went heavier trading with the far western Indians, and did not stop until they exchanged goods with the Hurons of Mackinac. Denonville, the new Governor of Canada, knowing the bravery of Du Luth, ordered him to the Detroit of Lake Erie, to be with the Hurons, and Major English on their way to Lake Huron. With fifty good men, well armed, he then stationed himself, and thus gave security from the Iroquois to the savages about Green Bay. In the year 1694, immediately previous to the burning of Schenectady, we find him repulsing the Iroquois in the neighborhood of Montreal, and though we cannot say with certainty, there is a probability that he was with a former associate, Mauteit, in the midnight sack of that town.

During the difficulties which the English, the authorities at Montreal were receiving letters from voyageurs at the head waters of the Mississippi, from the Lake Erie, and the western coast of Winnipeg, making proposals for the establishment of posts, but they could not be granted. The Governor to the Iroquois in the neighborhood of Montreal, at present in the security of the colony. Consequently trade began to diminish, and the distant tribes to look with longing eyes towards Orange, the trading post of the British, and in 1720, we find Cadwallader Colden, Governor of New York, writing to London these words: "If the Indians shall be once convinced that the British cannot supply them with the goods they want, or that they are furnished much cheaper by the English, it will take off the dependence of the remote Indians on the French." "What is already done, has had so good an effect, that but a few days ago, eighty Indian men, besides women and children, arrived from the mouth of the Mississippi, who live about Mississippi, within 1200 miles distant from Albany. They could not be stopped in their design, by all the art of the French. The language of these Indians is not understood by any christian among us." * * * Fragments not yet produced, it is hoped will fill up some of the gaps, which the reader acquainted with the history of the early fur trade, west of Lake Michigan may have noticed.

Saint Paul.
t.
Rev. S. R. Riggs, in a communication to the Secretary of the Minnesota Historical Society just received, says: "A letter from the Smithsonian Institute received this morning informs me that our Dakota Lexicon has been examined by a committee and approved. Prof. Henry says, 'as we are now prepared to proceed with the printing we shall arrange to have it put in press in the Smithsonian Institution. It can in this way have the supervision of Prof. W. W. Turner, of New York, one of the examiners who are qualified to make any changes which may be required in the grammar.' One of the examiners, (I suppose Prof. Turner,) says, 'I have looked over both and especially the grammar with care and say with pleasure that I consider them a very highly valuable addition to our knowledge of the North American Languages, and well worthy a place in the Smithsonian publications.'"

I expect now to go to New York next week and have the work advance as fast as practicable. You will please communicate these facts to the Historical Society of Minnesota, or so many of them as you may think best.

The Smithsonian Institute asks me now how much money we have raised, what shall I say? You will please communicate these facts to the Historical Society of Minnesota, or so many of them as you may think best.

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No. II.

Kapoja oyate kin Hogan wanke ako
Wazi wita eiyapi heci ihdag ipi
ga tarinca ota opi keyapi. W-

THE DAKOTA FRIEND.

ST. PAUL, MINN., FEBRUARY, 1882.

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Dakota Mythology.

(a) The seven stars, a legend told to the writer in February, 1881, by Wakan Ihluze.

A young Indian, by killing his people from starvation, had saved his fall with a bow and arrows, was made chief. He had two daughters, who when young women were much sought after. The young men who had purchased them with large dowries, but they consented not. Four posts were slaved very smooth, on these a scaffold was made, and the young women were placed on it. All the young men came under it; but when any one attempted to climb on it, he could not, but fell back. When it was dark the young men were loosing up. The elder said, yonder star which shines bright is my husband. That little star which is not bright shall be mine said the younger. So they fell asleep, and were taken up to the stars. The bright star was an old man, and so his wife had no child. The other which was not bright was a young man and his wife became pregnant. She was out digging with turnips with a sharp handspike, and in prying one out she was wrecked, fell through to the earth. The mother burst with the fall, and died. The child lived—a boy. A good young man came to the place and took an old man who was near; take home this child. The old man said I will take it home to my daughters, and they will have it for a young man. The old man's name was Puffie, water man. The young man was called Ermine. Now, Ermine ate the dead body of the woman. They raised the boy and made him a bow, but he broke it. Again, they made him bows of every kind of wood, but he broke them all. Then they made him a bow of a buffalo's rib. That he broke too. He was now a young man and said, grandfather, do you know of any people living near here? The old man replied, there is a people living near here, and near beyond them people live, and beyond and near to them another people dwell, and near beyond them another people dwell. Those four people dwell near here. The young man said, I will go and bring a woman. He came to the place where a person dwelt. He went into the dwelling of an old woman. He was thirsty and said, mother give me some water. She said, my grandson if the people are so far for water something carries them away with the water. We are about to die for water. He said give me a bucket and I will bring some water. He took the bucket and went into the living in the water he filled it. He bro't it to the bank and saw nothing. He poured the water on the bank and having waited for a while he stood in the water. He was starting to return and suddenly knew not where he was. When he came to himself he was sitting on the bank with women and young men; some of them dead, and some of them alive. He was thinking what has done this to them, and observed something mov-

ing above where they were. He seized hold of it, drew his knife, and cut it in two. He cut to pieces that in which they all were. It was a catfish which had swallowed them. It had cut its heart in two, cut its belly to pieces. They all returned home; so he made the people rejoice. They gave him a woman, but he refused and went on.

(To be Continued.)

FALLS OF SAINT ANTHONY.—It has been ascertained by actual measurement, within the two last years of the Falls of St. Anthony on the east side of the Mississippi, that they have exceeded eighty feet. The water of the Mississippi has been unusually high during these two years, and the thousands of pine logs which have descended the falls, have assisted the water materially in prying over the immense rocks over which the water leaps. As the logs plunge over, the ends are driven deep into the fissures of rock and serve as levers, the water and other logs being the weights, thus wrenching them from their beds to be rolled and tumbled and ground to atoms in the mad rushing torrent below. It is said that the water has already in places been entirely through the lime stone and is working on the sandstone beneath.

INDIAN CURIOSITY.—Dakotas tell us that before they became acquainted with white men, they cooked their food sometimes in vessels formed by digging a hole in the earth and placing in it the skin of an animal in the form of a bag, in which they placed their food, water and kindled it by means of heated stones; sometimes they made a trough by building a fire on a log in which trough they laid out pieces of bark. They also made clay vessels which were more valuable than the trough or bag, because they could suspend them over the fire. Thomas Holmes, Esq., who is making improvements at Prairieville, or Sixes Village, on the Minnesota river, twenty miles by land from its mouth, in quarrying limestone did discover fragments of one of these old Dakota clay kettles in a cave. We have conversed with those who saw it. It is represented as of a size to hold about ten quarts, having ears for a handle on the opposite sides. We went to see it, but regret to say that it had been mislaid. It is to be hoped that it will be found and placed in the cabinet of the Minnesota Historical Society if it should prove to be what it is represented to be—an earthen vessel of Dakota manufacture.

A Bear Story.

Immediately above the confluence of the Mississippi and Minnesota, or St. Peters river, is spread out a most beautiful prairie, which extends along the Minnesota river a distance of ten miles, to what is called Nine Mile Creek, and is from two to four miles in breadth. The prairie is bordered by a belt of oak, which in the distance rest and delight the eye, especially when verdant with their summer dress. Fort Snelling is built on the sharp angle of this prairie, and extending south-west through the prairie is a bluff or ridge which by Americans is called, Morgan's Bluff, and by the Dakotas, Taku Wakan Teepee,

the dwelling place of the gods. On the top of this bluff, in sight of the river is a little cluster of children's graves who have died at and near the Garrison. The Dakotas think that one of their superior gods live here under the bluff, and believe that he has often been seen by some of their people. They call his name Oon-kyay-bee. Being an inhabitant of the water, and the earth deep under the water, he will answer to the Neptune of ancient heathens. He is the god of medicine, and the celebrated medicine dance is made in honor of him; and the songs which are sung on such occasions are those which the medicine men have learned from the Oon-kyay-bee. Perhaps we will say something more about him and his influences over Indian society at some future time, and proceed now to relate the bear story.

There are still a few bears found in this place of Minnesota, but fifty years since they were much more numerous than at present, and the Indians used to kill scores of them where they kill only units in these days of civilization. The young Indians used to love, and still love to give them chase. The bear is not very swift; but, as they say, he has good bottom, and it is every body that can "run one down." It is necessary that a man be "long winded."

One day, as Man of the Sky was returning home from hunting, he sat down to smoke on a high point of the ridge on the prairie which has already been mentioned. (Indians always prefer an elevated point, if the weather will admit of it, when they sit down to rest and smoke, and their summer trails generally pass over the high points where they sleep, and make observations.) While he was sitting, smoking, gazing and thinking Indian thoughts, the piercing eye of Man of the Sky, lighted on a black bear which was leisurely plodding directly towards him. The young Indian brave who was at least of having run down and killed a bear, feels as proud as a "bully" boxer. The old man, who was then young, had long wished for such an opportunity, and, now, thought he, the time has arrived! It was doubtful whether he or the bear should tire first, and this doubt created the interest. He might way-lay and shoot her, and so might any one who knew how to pull a trigger. The blood began to boil in his veins, while Man of the Sky divested himself of all incumbrances except his breech-cloth, moccasins, pipe, portage, collar and rifle. The bear, however, he gave chase. At first of her antagonist, the bear darted forward and soon distanced him. But her increased speed was only momentary, being the effect of her extra muscular effort, and she shortly "slacked up" and Man of the Sky felt his courage revive when he saw the distance shortening between them. As he neared her, the bear slipped up to it with her first, and in a few moments the steady determination of each successive repulsion, inhibited the space which separated the racers. The extraordinary efforts of the bear became more and more feeble, by each successive repulsion, and it was evident that she began to "sweat," as the Indians say of one who begins to grow weary. Now came the tug as bruin resolutely "laid

legs" for the nearest tickle. If she reached the brush she would win the race. Man of the Sky could easily stop her by laying his eye to the rifle, but he shall wait. The man wanted to be lay to it again with heated Indian energy. He stopped and drew one deep long breath when he had fairly loosed his rifle. The warrior began to lay to the clear open plain. Now, my black friend, thought he, now show yourself—two legs against four—you boy I shall reward you for my market and bushy point, and be soon began to push her. Both puffied and wheezed like musty hay fed heavy horses, but it was clear that black sang was about to ery for quarters, and her zigzag course gave Man of the Sky the decided advantage. The race was now decided, and the crack of the rifle ended the sport. After a good smoke and a few simple religious rites performed over the remains of the bear (the Dakotas worship the bear) by means of his portage collar, he slung it on his back and carried it to the village, where the choice pieces were consumed in a sacred feast, and due religious honors paid to the spirit of the bear.

The old man who is now seventy years of age, or more, still tells the story of other bear stories with great satisfaction.

For the Dakota Friend.

The Bedouin Arabs.

These people, live far toward the rising of the sun, and in many respects, resembling the Bedouins of the Arabian generally is as undivided as the plains of Minnesota, between the Coteau des Prairies and the Rocky Mountains. They, however differ from those of Minnesota, in the fact that they bear but little grass. The people are not able to live in the plains, and therefore are obliged to raise large flocks of goats and sheep, from which they obtain clothing and food.

When a party discovers a "wady" or valley that contains grass, they do not tarry long for their flocks soon devour the pasture, and on this account they have no permanent residences or villages.

The Bedouins like the Dakotas, consist of many separate bands, who are constantly roaming over the plains. Each tribe has a chief, whom they call "sheikh." He is however a leader, rather than a commander or ruler and, he is subject to deposition or abandonment. When the chief wishes to move the camp, he consults some of the head men first gainst their assent. He then commences taking down his own tent, and the others follow the example.

The tents are intended to represent one of their tribes or *tribes*. At a glance, you will observe that it differs from those of the Dakotas. In the place of arranging some ten or twelve poles in a circle, they erect three rows of poles, the middle of which is the highest. The poles are so placed that they are about to build a barbed wire. They then stretch over this frame work of poles, a cloth apiece they weave out of goat's hair. To keep the covering from being blown away by the winds, they tie a number of cords to the top of the centre poles, and then stretching them over the cloth, they fasten them, by means of sharp pieces of wood, called tent pins, driven into the highest of the poles. The interior of a circle, and within the enclosure, they drive the flocks and, to protect them from wolves, and bad men.

When the chief gives the signal to decamp, the tent-pins are pulled out of the ground, the poles taken up, and tied together, and the covering rolled up and placed on the back of a very useful animal called the canoe, of which we perhaps will tell you something in the next number.

They possess some of the best and fleetest horses in the world. The horse is as much cared for by the Arab, as the family. It grows up with his wives and children. It eats of his own meat and drinks of his own cup, and is unto him, "as a child," like the over-lords of the poor man spoken of in the bible.

The Arabian dress has a general resemblance to the Dakots, with these exceptions, that while the Dakots generally covers his feet, and keeps his head uncovered, the Arab goes barefooted, but wears a turban. It is said that a fashionable Arab will wear fifteen turbans one above another, and then throw over all a shawl fringed with gold or silk. The women paint their eyebrows black and their lips blue.

It is considered lawful to have more than one wife, and there are among the tribes of Minnesota, the lover purchases his wife of the parents, by means of trinkets and clothes.

The Arabs like the Dakots are revengeful. If one foolish young man kills another no notice is taken of the murder.—It remains with the relatives of the murdered one to take revenge. They kill the murderer if they can find him, but if not they kill some of his relatives. The consequence of this system is that every man is obliged to carry arms, and is always suspicious of his neighbor. How different would both the wandering Arab and Dakota be, if they would only listen to the words of Jesus Christ, who are written in the Bible of their missionaries. "Ye have heard it said an eye for an eye, and a tooth for a tooth, but I say unto you that ye must resist evil." "To ye have heard that it has been said, 'Thou shalt love thy neighbor, and hate thine enemy, but I say unto you, love your enemies.'"

Saint Paul.

Pioneer Traders among the Dakotas.

NICHOLAS PERROT.

NO. II.

During the latter part of the seventeenth century, the name of Nicholas Perrot was familiar, not only to the men of business, and officers of government at Montreal and Quebec, but around the council fires of the Hurons, Ottawas, Ojibwas, Potawatamies and Missinies. A native of Canada, accustomed from childhood to the excitement and incidents of border life, he was to a certain extent prepared for the wild scenes witnessed in after days.

If the name of Joliet is worthy of preservation, the citizens of the northwest, ought not to be willing to let the name of that man die, who was the first of whom we have any account, that erected a trading post on the upper Mississippi.

Perrot, was a man of good family, and in his youth, applied himself to study, and being for a time in the service of the Jesuits, became familiar with the customs and languages of most of the tribes upon the borders of our lakes.

Some years before La Salle had launched the "Griffin" on Lake Erie, and commenced his career of discovery Perrot, at the request of the authorities in Canada, who looked upon him, as a man of great tact, visited the various nations of the north-west,

and invited them to a grand council at St. Mary, for the purpose of making a treaty with France. Of mercurial temperament, he performed the journey with great speed, going as far south as Chicago, the site of the present city.

In July, 1671, there was seen at the Falls of St. Mary, what has been of late, a frequent occurrence. Here was the first convocation of civilized men, with the Aborigines of the north-west, for the formation of a compact, for the purposes of trade and mutual assistance.

It was not only the custom but policy of the court of France to make a great display upon such an occasion. It is not to be wondered at therefore, that we should see the ecclesiastic and military officers, surrounded "with all of the pomp and circumstance" peculiar to their profession in that age of extravagance in external.

Allouez the first ecclesiastic who saw the Dakotas, face to face, and was the founder of the mission among the Ojibwas at La Pointe, opened council, by detailing to the painted, grotesque assemblage, enveloped in the robes of the beaver and buffalo, the great power of his Monarch who lived beyond the seas.

Two holes were then dug, in one of which was planted a cedar column, and in the other a cross of the same material. After this the European orator to the assemblage chanted the hymn which was so often heard in the old time from Lake Superior to Lake Ponchartraine—

Vexilla regis prodeunt,
Fulgens crebris myrtilis,
Qua viis nortem perfluit,
Qua vento, vltim perfluit.

The arms of France, probably engraved on leaden plates, were then attached to both column and cross, and again the whole company sang together the "Exaudite," of the Roman Catholic service, the same as the twentieth Psalm, of the Prot. version of the Bible. The delegates from the different tribes having signified their approval of what Allouez had interpreted, of the speech of the French Envoy, Saint Luson, there was a grand discharge of musketry, and the chanting of the noble "Te Deum Laudamus."

After this alliance was concluded Perrot seems to have remained in the country, and in a spirit of enterprise opened the trade with some of the more remote tribes.

When De Luth, in 1684, was making preparations at Green Bay, to go to war against the Iroquois, Perrot who happened to be engaged in trade among the Outagamis (Foxes) not very far distant from the Bay, rendered him great assistance in collecting allies.

We learn nothing of the subject of our sketch after this until about the year 1687. He was then in company with another Canadian named Bois-guillot, trading in the neighborhood of the Falls. In consequence of an order from the Governor of Canada, with the exception of a guard left to protect his merchandise from the Sioux he proceeded with all the French of his vicinity, to join the army of defence against the English and Iroquois.

In taking leave of the Dakotas with whom he appears to have been trading, he promised them that if they

made war with the Indians, who were allies of the French, they would be made to repent.

Six years after this, he is sent as envoy to the Missis to break up their trade with the English. In the year 1696, the Indians dwelling on the river Joseph and vicinity, in Michigan, were attacked by the Dakotas. To revenge themselves they made a war party, and went into the Dakota country. They found their enemies secretly entrenched in a sort of fort, and aided by several Couriers de Bois. After a fierce attack, the Dakotas repulsed them, and while returning to their hunting grounds they had a skirmish with some Frenchmen who were bearing arms and goods to the Sioux. Filled with hate towards the French, Nicholas Perrot happened among them, and they would have burned him to death, had it not been for the intervention of the Outagamis, who were his friends.

A quarter of a century after the council at the Falls of St. Mary, there was another grand conference of Indian tribes held at Montreal. Here again we find Perrot in attendance as the interpreter for the tribes that then resided in the present States of Wisconsin and Illinois.

After this second treaty of peace in 1707, the Ottawas requested that he might be their leader, but did not wish "Eau de vie" brought among them as it broke their spirits. While engaged in trade in the Mississippi valley he travelled as far as Rock Island, and some distance above the Des Moines he discovered some mines of lead which as late as 1791, bore his name. Upon Nicolet's and many other modern maps on the east side of Lake Pepin there are marked the ruins of an old French fort. Carver found these when he travelled here in 1766, and states that in 1690 a treaty was carried on with the Sioux or Dakotas, by the French.

This fort was built by Perrot and he and his comrades are those whom Dakota tradition asserts gave seed corn to that nation. Through their influence the Dakotas began to be led away from the rice grounds of the Mille Lake region: The editor of the Dakota Friend says: "The Dakotas first met with whitemen while on the war path far in the south. The war party was a large one, and the white men with whom they met were few. The Dakotas were penetrated with fear, and felt reverence for the white men similar to that which they feel for their gods. The white men were also agitated with fear. They extended the hand, trembling, to each other and freely exchanged presents. When a gun was exhibited, discharged, and presented to the Indians they drew back in utter amazement. They separated in peace and the Dakotas returned to astonish their families with the relation of what had happened.

The first trading post occupied by French in the country of the Dakotas, of which I have heard them speak, was located at Lake Pepin near the foot of the lake. They apply to the chief occupation of that post the name of "Ti-ta-ni-ke, (old inhabitant)."

The next post seems to have been on the Mississippi, a little above the mouth of Rice creek. While the post on Lake Pepin was occupied, several Frenchmen were murdered, with a

few Dakotas, by a war party of Chippewas. At that time, also a large war party of Ottawa Indians crossed Lake Pepin, from the west side, on a rude raft. The place where they embarked was but a few rods distant from the present residence of James Wells."

It is not easy to determine positively, where the Mide-wa-kan-towans first planted corn, as some of their traditions assert, that it was on Otonewakpandan, (Rice creek) and others that it was on the low banks of the Minnesota. It appears most probable however, that the Wa-ka-pa-ton-wan party first planted at a point on the former stream, which they denominate "Tintatonwan, (Prairieville)" and that at about the same time, the Ma-ta-ton-wan tried the experiment on the latter. The seed was obtained from a trader who was located on the east shore of Lake Pepin, or one who occupied a post on the Mississippi a little above the mouth of Rice creek; probably the latter."

The journal of Perrot appears not to have been published like that of Joliet, Tonti and others.

Barbevoix pursued the manuscript with much profit. In his acknowledgment of the use of it, he says:

"Il est d'un voyageur de Canada, nomme Nicolas Perrot, qui a parcouru longtems presque toute la Nouvelle France, que l'on a souvent employe par les Gouverneurs Generaux, a cause de son habitude a manier l'esprit des sauvages, dont il parloit toutes les langues, et qui s'etoit instruit avec son de leurs usages. Il etoit d'ailleurs homme de beaucoup d'esprit." St. Paul.

SWEDEN.—In Sweden, whoever is seen drunk, is fined, for the first offence, three dollars; for the second, third and fourth times, a larger sum, and is also deprived of voting at elections and of being appointed a representative. He is, besides, publicly exposed in the parish church on the next Sunday. If the same individual is found committing the same offence the fifth time, he is shut up in the House of Correction, and condemned to six months' hard labor; if he is again guilty, to a twelve months' punishment of a similar description. If the offence has been committed in public, such as at a fair, an auction, &c., the fine is doubled; and if the offender has made his appearance at a church, the punishment is still more severe. Whoever is convicted of having induced another to intoxicate himself is fined three dollars, which sum is doubled if the person is a minor.—any crime, and whoever dies when drunk is buried ignominiously, and deprived of the prayers of the church. It is forbidden to give, and more explicitly to sell any spirituous liquors to students, workmen, servants, apprentices, or private soldiers.

HUNTERS.—One part of the Lake Caiboon band, who hunted east of the Missisquoi, this season, killed over four hundred deer. Three young hunters, it is said, killed one hundred and thirty. Fifteen years ago a good hunter would kill sixty in a season.



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Jesus Oran Wanji Oyakapi.

Judeya maloke un en, otowew wan Betani eciyapi; tawinorin om ti. Hena wamenepi nace. Jesus otowew iyaz un qe oyate wahowewicakya eca, aka Lazarus ti kin eca ece keyapi. En wicapi qe cante iyorpapapi qe un tawewa wastepi. Hececa nakax, Jesus waxte wicadeca qe ohandewicaya. Hena eca cawaxteya tyopa kiyadokapi, qe siha hede kin en iyotankapi ece cin anagotapi yukaapi ece, qe nakun tawinun eca kicompri ece keyapi. Jesus eya ece ece qon wannu aka ece ece qe Taku Wakan tyotan un kin he oyate otowew iyaz un qe oyate wawicakya eca. He icanhan, Lazarus wawicakya qe ti keyapi. Wicaxta okinhan nakun oyate ota en ai qe kicampi. Wannu tawinun xice kte ehan, wicaxta hnakapi ecki ayapi qe rapa. He te xui qon he ehan, Jesus tokiya un hecinhan ecki hoxi kapi, qe kicompri; tuka xui. Ts itopa eca hehan i keyapi.—Heni unkan oyate piya eciyapi, qe wicaxta Jesus kici, hnakapi kin ecki yapi. Heni ito Jesus Wakantanka cekiya. Ayaxtan qeban, Wicaxta hnakapi kin de yurdoka po, eca. Wannu wawinun keyapi qe tokiya heya wicadapi xui, tuka kitan qeban, ece ecompi. Unkan hotankakia Lazarus hiden wu. Unkan Lazarus ni hiden, qe tyatya ki qe hecinhan wawitupa ota ni un, qe oyate ota wawitupa qe i naropri.

Heno hena hececan Wowapi—Wakun en oyakapi. Jodel wanji kage cin en Wicowoyake iyake wanika. (John Chap. 11.) kin he dawapi kinhan, he de e dawapi kta.

Matthew 7: 13—27.

15. Wicaxta wawan wicakapi xui kin hena on wakte upno. Hena tariawun-yapi tawoyakoke kiyapapi, qe ektanhihi tuki tawinhan xonktokeca wayapan uny hecapri.

16. Waskoweyca tawapi kin eciyatanhan isdonewicayapi kta. Taspanha kin etanhan hantunhan xuyippi he? qe tolohu kin etanhan xuyippi he? qe tolohu kin etanhan xuyippi he?

17. Can kin tona waxte eca, owasin waskoweyca waxte xice aca, can tona toka xica, hena waskoweyca xixikice xice aca.

18. Can wanji waxte echantanhan tokan waskoweyca xixikice xice aca xui; qe

wicadapi nakax tiyawanhan ohna taku wakan kidepi qon hena ihomexi hawicayapi kta keyapi qe tipi wakan qon ecki wicaxta xui. Wicaxta canhi unapi kin hena to tolohuapi qe tin iyayapi eca, wanji Jesus cekiya eca, hey. Ho, Jesus on xiximada qe omakia ye, ece eca taku wakan hiyece ecan wanji aye eca padan kin kahan eceya. Hena wicaxta qon aye qe taku wakan hede qon owasin makata kaksaka erewicayapi qe tipi nakun tawinun yuyupapi, qe hehan heya, "Wicaxta tolohuapi, qe taku decca ewicawicayapi qon," eyapi, qe owasin tankan toke cacin erewicayapi. "Dena tankan on omakia xui qon iye nicipiya eca e kax okitampi eca," eyapi.

19. Can kin tona waskoweyca waxte xice aca xui kin hena owasin kawankapi, qe petin erewicayapi ece.

20. Hececa on wicaxta wakan waskoweyca kin on eciyatanhan isdonewicayapi kta.

21. Tona Itaneca, Itaneca, emakia yapi kin hena owasin mariyapi ecki tin iyayapi kin hena; tuka mariyapi ecki stewayi tawoknaka kin he ece ecompi kin hena epi kta.

22. Anpeti kin he en wicaxta hemakia yapi kta, Itaneca, Itaneca, nicipa yan wawitupa xui he? qe nicipa yan Wakantanka napanan xui he? qe nicipa yan wicoran wakan ota ecompi xui he?

23. Tuka hehan decca ewicawicayapi kta. Tohini isdonewicayapi xui, orin onwotampidu xui kin mitantunhan iyaya po.

24. He on etanhan, tawe moie kin dema naron qe ece ecompi kinhan, he wicaxta kapa wanji iminaja akan tiega he iminaja kta.

25. Hececa mini hibe, ca minitun u, qe tatayapa, qe tipi kin he en ihaya, tuka iminaja akan hede kin on juyawaxte xui.

26. Tuka mase kin dema, tuse naron qe ece ecompi kin kinhan he wicaxta wicakoka wanji wiyaka akan tiega he iyeececa.

27. Hececa mini hibe, ca minitun u, qe tatayapa, qe tipi kin he en ihaya, qe juyawaxte ca tankiya wotankun xui.

Jesus oyate wahowewicakya eca hena hececan ewicakya. Akta yawa qe iyaketa owacingo. Tawe ipa ececan on taku opa echantanhan he wicake xui.

OYATE WAXE TAKU WAKAN TAWAPI KIN IMANOWIYAPI OYAKAPI.—Minyowawana akotahan maloke wan wanku eca India eciyapi. Hena oyate ota yakopu tuki ihewicawicayapi qe taku wakan iyowapi qe ewicawicayapi. Tipi wakan wanji kagpi qe taku wakan tawapi akan wicakidepi, qe hen ipi qe ewicawicayapi ece kta keyapi.

Hena hececa tuka Wacitanwakan he slonypri qeban, onwicadokapi qe Wakantanka oia hena yaka ecki ipi qe narowicayapi. Hececa nakun ota Wakantanka ta wanku iyowapi qe Jesus wawicayapi. "Unkiye taku wakan yaka unkiyapi qe he echanon taku xui tuka hececan unxapki qon; nakun taku onwecawicayapi kin de waste," eciyapi.—Taku wakan tokeca mitokan duhe kta xui, Wakantanka eca kin naropri qe

wicadapi nakax tiyawanhan ohna taku wakan kidepi qon hena ihomexi hawicayapi kta keyapi qe tipi wakan qon ecki wicaxta xui. Wicaxta canhi unapi kin hena to tolohuapi qe tin iyayapi eca, wanji Jesus cekiya eca, hey. Ho, Jesus on xiximada qe omakia ye, ece eca taku wakan hiyece ecan wanji aye eca padan kin kahan eceya. Hena wicaxta qon aye qe taku wakan hede qon owasin makata kaksaka erewicayapi qe tipi nakun tawinun yuyupapi, qe hehan heya, "Wicaxta tolohuapi, qe taku decca ewicawicayapi qon," eyapi, qe owasin tankan toke cacin erewicayapi. "Dena tankan on omakia xui qon iye nicipiya eca e kax okitampi eca," eyapi.

Tuka oyate apa taku wakan hena terindapi qe ikupa unpi qe heya, "Witokokoke dide cin de tokeca ece taku wakan unkiyewapi owasin ihungwacayapi he? oyate hena wawicawicayapi qon?" eyapi. Tokexta xindapi qe omakia unkiyewapi kinhan isdonewicayapi kta ece, teniya taku xuyikapi kta ece," eyapi.—Unkan, taku wakan ihungwacayapi qonix hehan ecki heya. Dena maka heca, qe unkiye unapi kin on wicawicayapi, dema taku xindaba iyeececa kace, Jesus he ixawax wakan he ecompi kta kta, dema onaxika ece kowicawicayapi kta xui," eyapi.

He oyate taku wakan tawapi kin hena taku xui ihudokapi qe erewicayapi, qe Wakantanka tawanku iyowapi oia ewicawicayapi.

Pajojodan.

Wakpa Minnista ohna takte ote wastec ece, pajojodan hiyece cin hena tawe kage hecinhan i.

Tawapri waju tuka qon iyeata tawinhan Sugdaxin ti kin hena yaka. Sugdaxin wanji yandokapi unkan, eardi acetiya heca qe wicaxta ho ko iyoyapi.

Eca, tohini oyate tokeca hena tipi tuka tokiyatunhan ahn qe wicaxta timanen yaka ecomhanan keta qe tipi idokapi eca, mahan toxi echanapi qe iyakan maka echanapi qe opiti, toxi qon hena qe eca owasin iyuwahan qe wicaxta keta qon iyadahan hinariya ecececa naceca ipa eyapi.

He hececa hehan eca Tawapri Sapa ohintuku keta qon he echan rapa keta unkan, pajodan wan tokeca yurdokapi, unkiyewapi, wicawitupa wicak ko xapaxi se hiyece iyoyapi keyapi. Unkan he eca, wannakapi oyate tokeca den unpi qeban

pajojodu deca ecececan wicaxta hnakapi ece tuka nace apa eyapi.

Uman tukte wicakapi tawe sdonewicayapi hecinhan, ho Dakota Tawaxika kin wawicayapi kicage ca oyaka wo.

Worakpi, unkan, echanu qeban Dakota wanji wakanpi cin qe wicawicayapi kta on Pajowitupa iyaya, pajodan wanji kokaya yurdoka, unkan mahan wicawitupa extanhan ota iyanke eca taku wakan oia kin wanji ihandek kta kecin, tuka otpeza eca, wann ota, qe nina ipa eca, kokepi ca najica liden keyapi.

Dakota taku wakan ihannanpi terika, taku he tarokanec onwecawicayapi waxtececa ece keyapi qe Wowapi Wakan yawapi qe ece ecompi eca on okitampi.

WICAXTA WAXE WAKANE KTA TEWA, OYAKAPI.—Wicaxta wan, tokin tawaga ecki wannahewa manu i ece. Tokakya ixawax hececa xian taku oahmoka eciyapi hokidun wan kici i, keyapi. Unkan eciyadahan qon heya, "Cinx, woguxi, yuxi najin wo, ito wawakite kte; okini tawe wawitupa kte," eya eca conkaxke ecan imajin, qe ohannan wicakia, taku tawedna wawitupa xui qeban, woguxi qon chidaku, qe oqon ayu. Unkan hokidun qon heya, "E, ate ohannan iyawonun taku wanji aye kuxia ece," eya. Unkan atxan hiyececa ca woguxi ayaxtin iyaya eca, "Cinx, tokiyotan he?" eya. "Hiya ate, Wakantanka okini wannayaka mawecani, qe wankidohaweyca eyawotaku kta nake he eyekitupa ece," eya. Unkan itoreca ca wannahewa manu hi qon, ongedna manu xui, tiyata hede qe hokidun taku eciye cin he kicayun ayu, qe wannawu qon he hececin ayaxtin, qe chini, "Wakantanka ahitowan yanka" eciya un keyapi.

"Taku xica ecomon exta tawedon wawitupa kte xui," tuse eca ecki de wicake kte xui. Tawe wanji itandace rinea ohinjan ahitowan yanka, eca tawedon nuni xui.

ONIRI PETTERAN.—Wawicawicayapi wo, qe taku ota onnipie kta. Minibeca qe wapatan wo, qe taku ota yaton kta.—Taku yutapi iyatidohaweyca xui, miniwacanan yutke xui un wot qe anawitupa yutke.

Cancece oron ko owotowa wo, qe wawitawetawet iyeniyeye kta. Ho hena ipi hececa ece eyapi.

Wicaxta iyawitapi wanji waxte eca, taku kaxan tyatin otanin.

ONIRI PETTERAN.—Wawicawicayapi wo, qe taku ota onnipie kta. Minibeca qe wapatan wo, qe taku ota yaton kta.—Taku yutapi iyatidohaweyca xui, miniwacanan yutke xui un wot qe anawitupa yutke.

Cancece oron ko owotowa wo, qe wawitawetawet iyeniyeye kta. Ho hena ipi hececa ece eyapi.

Wicaxta iyawitapi wanji waxte eca, taku kaxan tyatin otanin.

THE DAKOTA FRIEND.

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Dakota Mythological Tradition.

OKANTAYEE.

It is a fearful matter to speak of the Okantayee, but when relating the Bear Story, we promised to do so and now proceed to redeem the promise.

Okantayee is the name of one of the superior and independent gods of the Dakotas. It is very seldom that any of the Indians speak his name but when they have occasion to speak of him they call him the TAKU WAKAN. The word *wakan* signifies unnatural, supernatural or anti-natural. Taku, signifies what. The signification of the proper name of the particular god of which I am writing is unknown, unless it signifies *hard to be killed*.

The form of the Okantayee, Oknteri, is like that of the ox, and he is covered with a similar coat of hair. His eyes are like the moon in size, and his horns he can instantly extend at his pleasure, so that they will reach the sky. This is also true of his tail. Awful destructive powers—*wakan* powers, are in the horns and tail. There are many of them both male and female, and propagate their kind like animals. The earth is animated by the spirit of the female, while the dwelling place of the male is the water. It is on this account that the Dakotas address their prayers to the earth as their Grandmother, and the water as their Grandfather.

The Okantayee has the power to send out from his body many distinct, invisible, supernatural influences, for the destruction of his enemies, which are termed *tanwan* by the Indians. The meaning of the word is similar to that of *arrows* where it sometimes occurs in the Bible, "The arrows of the Almighty," "He sent forth his arrows," &c.

One *tanwan* is the whirlwind, another a *cala*, &c. This god is highly pleased with sacrifices of the down of the female of the swan and the geese, dyed red, white cotton, deerkins tanned white, dogs, tobacco, &c. Some of the gods which are subordinate to the Okantayee are the lion (it is supposed) serpent, lizard, frog, ghosts, and eagle, which do his bidding in the air, on the earth and in the earth. The Okantayee is the mortal enemy of the Wakeyan, a thunder, which is another of the superior gods of the Dakotas, of which I may say something at another time. Dakotas are not decided which of these gods exceeds the other in power. They often kill each other. Previous to the production of the

earth, all was water, in which element dwelt, the Okantayee. The male and female met in council and after due deliberation, resolved to make this earth. To execute this resolution all the amphibious animals were summoned to appear before the god. All having presented themselves the god issued the command, that dirt should be brought from beneath the water by them, and if they failed to obey, death would be the penalty.

The beaver descended, and was long absent, but failed to bring the dirt. A *tanwan* issued forth from the god, and the beaver floated lifeless upon the water. The other then descended, but his fate was like that of the beaver. One after another descended and perished like those who preceded them. At last the muskrat went down. He was long absent, but eventually returned to the surface nearly exhausted with the effort, bringing some dirt in one hand. (The forward feet of quadrupeds are always called *hands* by the Dakotas.) The Okantayee took the dirt which the muskrat had brought, and flattening it out made this earth on which men dwell. The earth being thus made, the god took one of his own offspring and after reducing him to powder scattered the powder broadcast over the earth, and it became little worms like maggots. The god then swept the earth and gathered up the worms which had been produced, and scattering them a second time, they matured to the size and shape of little children, some of whom could stand and others walk a little. He gathered and sowed them the third time, and they became Indians, and commenced various plays and dances. The Okantayee then proceeded to institute the much celebrated Medicine or Wakan Dance, of which some new things might be said.

Boastful songs form one of the most prominent features of the religion of the Okantayee, which is the chief religion of the Dakotas. These songs are first sung by the god himself, in the hearing of the wakan men, who thus learn to sing them. One of the songs was given to a Dakota, in the manner following:

A Dakota in company with a Sac Indian, with their wives, were passing through Lake Pepin in their canoes. Suddenly there appeared to them two eyes in the water, which appeared like two moons. It was the Taku Wakan, and in another instant they were aground on his back, and unable to get off. They began to deprecate the approaching judgment, and propitiate the god by casting into the water whatever came to their hand, but he remained unmoved by their prayers and sacrifices, until a comb was thrown to him, when he lowered down and the canoe moved off on the water. As they were congratulating

themselves with their escape a *tanwan* suddenly issued from the god—a whirlwind—and the Sac and his wife perished, but the Dakota escaped to the shore with his wife, and sat down among the thick bushes and leaves.

The Dakota man was now reminded that in a former state of existence he had been the companion of the Okantayee, and being now under the influence of the god who had appeared in a manner so terrific, his fears subsided, and he heard the god strike four blows upon the drum with a considerable space of time between the blows, as is done in the medicine dance before they commence to sing. The sound produced was like four loud peals of thunder. After which the blows fell lighter and quicker, and the god sang as follows:

Wakan de homniwae.
Wakan de homniwae.
Tipi de wakanweyee.
Wakan de homniwae.
Tipi de wakanweyee.
Wakan de homniwae.

(TRANSLATION.)
I whirled this wakan.
I whirled this wakan.
I whirled this teepee.
I whirled this wakan.
I whirled this teepee.
I whirled this wakan.

At the close of the song the man vowed that if the god would spare his life till the next summer, he would sacrifice to him four dogs with their noses and mouths adorned with red down. His wife of course did not hear, for the sounds were not heard with the natural ear. The man was honored with the name of Okantayee Dutu, Red-Okantayee, and this song is still sung in the wakan dance. Another feature in the character of this object of Dakota worship is best exhibited by the following, which is also a song of the Okantayee:

Mte hahkinyan wakanyen munke, he ya.
Mte hahkinyan wakanyen munke, he ya.
He taku sagi lwaney nlyake wata munwe, he ya.
Mte hahkinyan wakanyen munke do.

(TRANSLATION.)
I lie mysteriously across the lake, he ya.
I lie mysteriously across the lake, he ya.
Decoying some soul let me eat him faster, he ya.
I lie mysteriously across the lake.

This song, it is said, is much used in the medicine or wakan feast.

Thus I have endeavored briefly to delineate the person and character of the most respectable being which the Dakotas worship, of which I have been able to obtain any information. This is the best if not the only foundation of their best religious institutions. Reader consider the character of the object of your reverence with that of the benighted Dakota—your religious knowledge with his—the basis of your religious hopes with the basis of his religious hopes, and learn to sympathize with, and labor, and pray for, the blinded worshiper of the Okantayee.

The sun is a male deity of the Dakotas.

DAKOTA SINGULARITIES.—The Dakotas believe that rheumatism is caused by the medicine or wakan men who operate mysteriously through the medium of claws of birds or beasts, thus infusing the disease into the joints.—Coughs are caused in the same manner through the medium of the down of the swan or goose, and the hair of the lion.

The common loil is caused by the sheykas, water-hen. If one eats the oil bag of the sheykas, the fowl becomes diseased, and the disease is an invisible arrow, which produces the sore which is called sheykaka. O, is a verb which signifies to wound by shooting. If a loil is exceedingly large, it is believed that it is caused by the swan in the same manner, and for the same reason.

For the Dakota Friend.

Ashamed to do Right.

(6) It will doubtless seem strange to many of the boys and girls who read the above words, that there should be any person in the world, ashamed to do right. But I wish to tell them a few things.

A number of years ago, there lived a little boy in one of the eastern States, who lost his father when he was quite young. But he had a good mother, who loved him very much, and she taught him what was right and good. For a while he obeyed her, and was on that account, usually happy. All the neighbors then called him a good boy. But when he grew older, and became acquainted with other boys, who often did wrong; he began to forsake the law of his mother, and did wrong. Now, he was not ashamed to do wrong at first. He did not love to deceive, use bad words, tell lies, and fight with other children. It made him feel very unhappy to do so. Yet he often did it, and this because he was afraid his companions would laugh at him for doing differently from them. He knew how to do right, but was ashamed to do it in the presence of the wicked. As he grew up to be a man, this shameful habit grew with him. When invited to drink strong liquor, he was ashamed to refuse.—When he saw other young men tell lies, he was ashamed to be seen at work. So he used to spend the most of his time in bar-rooms and drinking saloons. His bad ways hastened his mother's death. After she was gone, he went on from bad to worse, much faster than before. He was soon known as a drunken gambler, and a disgrace to the town where he lived. From being ashamed of right, he became too lazy to work. He commenced stealing, and finally was carried to the state's prison.

Such is the sad history of that *once* good boy. And there has been many others like him. Do you not think, that there are some boys and girls now, who often do what they know to be wrong, not because they love to do so; nor because they are obliged to do it; but, because they are ashamed to do right?

There are old men among the Dakotas, and some young men too; who know, that if they would forsake idleness, gluttony and drunkenness, by becoming industrious, temperate and sober, they might soon, be far more comfortable, respectable and happy. Yet they will not do this, because they are afraid others will laugh at them. They are ashamed to do right. My

friends, be ashamed of ever thing bad; be always ashamed to do wrong. But never be ashamed to do a good thing; never be ashamed to do right.

II.

DAKOTA MANNER TO DISPOSE OF A CASE OF MURDER.—It was a former practice of the Dakotas in adjusting a difficulty of this kind to erect a pole and require the murderer to climb it. As the pole was danced over with white clay, the ceremony was termed Chasban aditkany, (they cause him to climb the white pole.) The criminal was subjected to severe and shameful treatment, such as Indians could invent, and the whole performance was nearly equivalent to hanging by the neck till dead. This custom it seems has become obsolete and at the present time, the relatives of the murderer and the murdered meet with much pomp and parade and settle up by the interchange of presents, the murderer or a substitute being first delivered to the aggrieved party. If the pipe which is presented by the aggressors is received by the victim the prisoner is released and his life is safe.

Last summer, while the Mewan-kantonwan Dakotas, were assembled at Mendota to talk with Commissioners about selling their land, a small quantity of whiskey was brought into the camp either by one of their own number, or by some reckless wretch who wears a hat, which was of course drunk. While under the influence of liquor a son of Eagle-head gave a wound to Sitonwan of Traverse des Sioux, of which he died soon after.

About the middle of February last, the parties met at Little Rapids to consider the matter. The fact that the same service had been performed for Eagle-head and his family for murders committed by them a year or more before, caused both his friends and enemies to hesitate. However, they succeeded at last, but the matter was done up in such a manner as to leave the murderer about as much reason to fear from the legitimate avengers of blood as he had before, for, when the pipe was presented, Mazasah, the chief, significantly replied in behalf of the injured party; "the pipe of Eagle-head is bloody and bitter, and I will not smoke it, neither will I eat the flesh which you present me (meaning that the murderer should not then be killed,) but I will smoke from the pipe which is sent by Governor Ramsey." It seems quite probable that some one of the Eagle-head family may yet be made to suffer the punishment which the murderer deserves to suffer. Indians, like white men, will not stick much at a murder, but the criminal can escape from justice so easily.

Extract from a letter of J. S. C. Abbott, dated Augusta, Maine:

"The Temperance Convention was, however, the great occasion. There is an aspect of moral sublimity in this great enterprise, for which it is difficult to find a parallel. As the people rise in its majesty, and declare in tones so deep, loud, determined, as to rouse the attention of the whole land, that they will no longer regulate the sale of ardent spirits at a beverage, but that all will forever annihilate it. It was a bold movement, a sublime movement, a triumphal movement. It is the voice of the people. The

unanimity is astounding. Said one of the prominent representatives in the legislature, "I do not know of a single member in either house, who would risk his reputation in voting for the repeal of this law." Governor Hubbard presided at the evening meeting. He expressed his thorough, heartfelt concurrence in the provisions of the law, and pledged to it his entire support. This announcement was received with most tumultuous applause. From every town came up the report of the magnificent operation of the statute. Maine is proud of her position. She is true to her noble motto, "Dirigo—I direct."

"One little incident occurred during the meetings of deep interest. A gentleman passing out saw two young ladies, sisters, sitting side by side, apparently deeply moved. One turning to the other, with a swimming eye, a trembling lip, and a voice almost inarticulate with emotion, seized her sister's hand and exclaimed, "O sister! If dear father had only lived until now, he might have been saved." Poor child! what a world of anguish is revealed by these few words! But this noble law will hereafter save hundreds and thousands from a doom, whose woes even the imagination cannot comprehend.

"The result of this convention was auspicious in the highest degree. It has proved, beyond all peradventure, the admirable workings of this law. It has established the fact that the law had its origin in the hearts of the people, and that it will be sustained. Strong as it is, it grows stronger every day. It will be imitated. It must be imitated. The car is in motion. The long train is coming resolutely on. The earth trembles beneath the revolution of its ponderous wheels. The bell is ringing. Nothing is left for the opponents, but to clear the track."

Dakota Mythology.

THE SEVEN STARS CONTINUED.

Again he arrived where a people dwelt. He went into the house of an old woman. There was no fire. Grandmother, bring some wood, he said. My grandson, our people bring no wood home. When they fetch wood no one comes home; she said. Bring me a buffalo horn. Give me a carrying strap. Give me an axe, I will go for wood, he said. My grandson, don't go; it will kill you also; she said. I will see what it is, he said and ran to the wood. He tied up a bundle of wood, and came carrying it towards the dwelling. He had now come near the tent and saw nothing. He threw down his load, and again went into the woods. He stood in the woods and again tied up a bundle to carry. As he was rising with it, he knew not what he saw. He was senseless. When he came to himself he was in the midst of young women and young men, some of them dead and some alive. Above where they were he observed a darkish hole in motion. He took up a staff, and the axe also. He placed the buffalo horn to the hole, and drove it in with the axe. It burst through and the owl's ear which had closed upon them opened in which they were, opened out, so they all returned. Within the woods there was an owl which shut them up in its ears. He killed it and made them glad. Again, they would

have given him a woman; but he refused and passed on.

Again he came to where a people dwelt. He went into the house of an old woman. He was hungry but she gave him no food. My grandson thought this people kill many cows, a giant told them of all; said the old woman. Our people will die of hunger she said. A young man had walked out, and brought word of a herd of buffalo cows. This people killed all those cows. The giant came along gathering up the meat, and put it in his bosom. The young man was cutting up one. The giant was going to take it, but the young man forbid him, drew his knife, and cut open the giant's blanket, the beef all fell down; the people took and carried it home. The young man went to the home of the giant. The giant had a bow like the trunk of a great pine, but the young man seized it and broke it in pieces. The young man's bow was the rib of a buffalo. The giant seized this, but broke his own arm, so the young man took back his bow and replaced it. Let us go to the giant, who has broken one of his arms, and kill him, said the young man. The giant caused it to snow. The snow was over their heads. It was so very deep, that it covered the apex of the tents. The people were terrified. The young man painted his body all over with blue clay. He took a fan and going near to the giants house, he stood facing it, and fanned himself. The giants saw it, and the ground was bare. Only a little snow remained near the giants house. So all the people went with the young man and killed the giant. His little child went away into a hole in the ground among the frost. The young man said it and said, you also will be among the giants; you little fool you shall be at the north and pushed it away towards the north-wind. He made the people glad. That had he done but the young man killed it, so he made them rejoice. They offered to give him a beautiful young woman; but he was unwilling to receive her and passed on.

Again he came to where a people dwelt. He stood at a distance from the village, and assumed the appearance of an ugly boy. He went into the tent of an old woman who lived with her grandson. He had the boy for a comrade. They ate the food which the old woman gave them. The chief of the place had a daughter a young woman. The two boys took their arrows and went out together. Shooting their arrows before them, they went towards the house of the chief. His daughter was standing without. They came near her and she spoke to them contemptuously. She said to them; Blasted things! have you no hole that you can crawl into; and she went into the house. The boys returned to the tent of the old woman.

The young woman conceived, and was great with child, and knew not that any one laid with her, so she was greatly ashamed. She bore a child, a son, and her father the chief was ashamed. He said call all the young men among the people, and he will have done with her child. So they called in all the young men but who had done it was not discovered. Then he sent for all the old men, the boys and the middle aged men, and

they all sat down in a circle. Spider was among them. So they took the child, and passed him round from one to another. When they gave the child to Spider, he spilled the water which he had in his mouth on himself, and said. Take the child, take him he has wet on me. There was a great laugh for he told a falsehood. Then they gave the child to the boy who had come from a distance. He took the child, it wet on him, cried, and caught hold of his neck. That is certainly his child and therefore it cries to him, and wets on him; the men all said. So the chief was ashamed and said, make a canoe and put in it my daughter and the child she has bore, and the boy, and cover the three in it, and nail on the cover over them, and send them adrift, that they may die. They did so, and having placed them in the canoe, took it far from land, and sent them adrift where the waves ran high. The waves had thrown much water into the canoe. The boy was shut in at the bow, and the young woman and her child in one side, near the stern. The boat was now nearly full, and they must soon die. The young woman said to the boy; O pray. Pray, I don't want to die. The boy replied, yes, and said, Father who art in heaven, pity me. The young woman said, ask that we may land on an island, where are abundance of all kind of land animals, both great and small; where are corn and all kinds of vegetables in abundance, laid away in a good house—where there are houses full of all kinds of property—where are fields and plenty of every thing that is planted. Pray that we may arrive at an island having all these things said the young woman. Thus he, pray, said to the child, you will arrive on an island where all these things were found together. So they lived, it is said, in a land abounding in all kinds of game, both beasts and fowls of all kinds. There was there, a house full of all good things, and in that they dwelt.

After these things, the people they had left were starving to death. The young woman's son was now grown large. He said father, mother, tell me of your fathers and mothers, I will go to them he said. One above in the heaven is my father, said the man. The father of a people is my father, but he abused me and sent me adrift, said the young woman. Mother either I will go, said the child. So he clothed himself in a red-bird, and took provisions and went to the shore—Thence flying, he went in search of the people. So he found them, and they were starving to death when he found them. He gave them the food which he had with him. So he saved their lives. Then the comrade of the boy's father, who had been with his grandmother went with him on his return.

After these things, the boy who had fallen down, from above, said; let us go home to find our fathers. So the night they seated themselves at his father's house above. The boy who fell from above with his father and mother, wife, and child, are five. His mother's elder sister said her husband made seven, and it is said that these are the clusters of stars which we see above which are called the Pleiades.

W.

The moon is a female deity of the Dakotas.



DAKOTA TAWAXI KU KU

OR THE DAKOTA FRIEND.

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Matthew, Chapter VIII.

1. Jesupaha akan iyotanke cigon, etanhan kun ku qa wicota ihakam unpi.

2. Unkan wicaxta wanji lepos ececa en u, qa cekiye, ca heya, Itancan, asni mayaye kta yacin chantanhan oyakili kta.

3. Unkan Jesus nape yekiye, ca oyutan, qa Wasin ce: asni wo. Unkan wancake lepos ececa en akisoi.

4. Unkan Jesus hehan hecia, Ihanuwan tawe oyakide cin, hde ca, wotnapi kagapi kin en iwicakipazo, qa Mowis tuka epeye wicaxi qn he ecan ecan wo; qa he woyotnapi yulapi kta.

5. Jesus Kapernaum otowen kin en wana i qelan, akicita tancan wanji en u qa cekiye.

6. Ca heya, Itancan, mitahokidan, tancan tatakce ececa iyatna manan wankc ca teriya kukiya.

7. Wan qa asni waye kta, Jesus eya.

8. Tuka ix akicita tancan heya, Itancan, mitawakeya en yau kta iyenacece xni, iapi hecedan exte cinlan, mitahokidan asni kta.

9. Miye instancan rinco xni qeyax, milukasya akicita wicamda. Wanji, ya wo, ewakya eca, ya ece; qa wanji tokeca. U wo, ewakya eca, u ece; qa mitahokidan, Decon wo, epa eca, ecan ecan ece.

10. Jesus he naron qelan, yuxinye ca ihakam unpi qn heha hewicakya, Woricake ceyatanhan woricada nisko-keca Israel oyate ece kax en iyewaye xni.

11. Qa heciyapi, Wihapi cin etanhan qa wiyorepyata tanhan, wicokotaku unpi, qa marpiya oyate kin en, Abereyan, Isak, Jakob, hena en iyotankapi kta.

12. Tuka oyate kin cinapi kin etanhan otanza eka iyawicakya, qn hecen eeyapi qa hi hdaikisinzapi yule kta.

13. Unkan hehan Jesus akicita tancan qon hecia, Iida wo, qa takn en wacinmayaya hecinlan, he iyeniciota kta.—Unkan tahokidan kin iyehana rin asni hilda.

14. Hehan Jesus Petros ti kin en i, unkan Petros kunku tancanwicakta ececa, qa nakan wana wankc.

15. Ca nape etanhan yuze, ca tancan kta qon asni, Unkan wiorinora nigin liyaye ca tuka eciawicakion.

16. Hetanhan itreytu, unkan wicota wakanxica yulapi kin heca Jesus wankc cin en awicapi, qa Jesus eci kin en

wakanxica tankan iyawicwaye ca way-zanukapi kin owasin asniwicaya.

17. Iho hecen, Wicowinritin unkitawapi kin, iye oyakan, qa woyawyan unkitawapi, Isya wayatane, eye cigon, he iyecetuyapi.

18. Wana Jesus tanihdukan wicota rinca wawicwayake ehan, ade akasanga yapi kta leya.

19. Unkan wotapi kagapi heca wani en u, qa heya, Wawicwaya, tokiyar da exta ciyahnade yulapi.

20. Tuka Jesus hecia, Xongidan mardokda yuhapi, qa zikudan marpiya okingwapi kin hena herpi tonpi, tuka wicaxta Chintiku kin taktedan pa ekinhanke kta yule xni (taktedan ti xni.)

21. Wawicawicakya cin wani tokeca hecia, Itancan, iho, tokakeya mde ca ate were kta iyowinimkiya ye, eya.

22. Unkan Jesus hecia, Mihakam u wo. Tupa kin hena ton wicaxta yuhapi kin he iye hena wicakipapi kta.

23. Unkan hehan wata en ope ehan wawicawicakya wicwaye cin hena kici eye opepi.

24. Unkan, inyan, mde ekta tateyanpa rinca ca wata kin tojakxan, tuka Jesus itaxihne.

25. Unkan wicayapi qa heypil, Itancan, ninkiya miye, wana untakunapi kta xni.

26. Unkan hewicakya, Itanpewahan wawicawicayapi kin, tokceca eci iniliani de i eye ca angpi liyaye ca tute mde kiciye ca amdekanan rinca iye.

27. Unkan, imhapi, qa heypil, Wicaxta kin de toketu hwo i tateyanpa mde ko hena ece kax oye anggotan kin.

Wicaxta Wawicakya Token Oran-

yanpi.

Mitakaye Wicaxta tokapa kin Adan eciyapi kin token oranyan wana oeci-yakapi. Adan wanyapi (800) opawinge sampa wicakema yamni ni qa takotopaku sampa talojatiku sampa talojatiku wicawicakya (9) aspiwakan wawicahada.

He ehan tehanhan nipi qa eina ota kagapi hecen nina ihodotapi ko kohnu wicowitapi. Hena han wanyapi oti yuhapi qa wawicakya qa waleya otapi.

Hur maki kicanyapi tak wopoi en woyute ota ier yapi qa tipi eciawicapi. Hun otowen kagapi, qa matakaga hecia, qa maza epi maza ya ko en taku ota wanyapi kagapi. Hur can kapiyapi, ca can dowakapi qa contaks iyahon tonpi ta wata he ece kagapi. Hun ti wate wate kta ko kagapi. Tehanhan

nipi en taku kar utapi eca, wanyetu ota onape icayapi, hecen wanyapi yucopi ece. Tehanhan nipi, qa taku ota wanyapi kagapi wawicakapi, hecen wawicaxta, ihdianpi, Jehowa en kipapiqi qa xikicaxya oranyapi. Adan nalanmte xni hecompi. Nina xicaya ecompi, qa kicetapi kin he Jehowa iyokipi xni, heon wicaxta wakan wan wicaxta wakan heca Jehowa wicaxa, Henok eciyapi. Henok wicaxta oran owotwana, Wakanutaku opaya mani qa Jehowa eci kin naron, qa tanyate nina wahokon wicakya. Niran xicapi kin owasin xayatanpi, ihduccetupo qa taku owotwana qa wate hecedan ecompo, ewicayapi; tuka wicaxta nipi iyokipi iyokipi iyokipi akitapi, qa ihduccetupi xni. Tuka xica wicakipi kta he naropin kinhan kopipapi kta, ihduccetupi qa ihduhounpi kta nacoa, kecin heon nina wahokon wicakya ca Jehowa eci kin eciyathanan hewicakya; Inyan Itancan kin u ce, qa wicaxta wakan tawa 10,000 kettowapange wicakema opapi.

Wicaxta wutapiqi, taku wakan ohodopi xni kin hena owasin wicote terik eciyapi kin owasin on iyoke wicaye, ca naku wicoran xikicaya ecompi kin hena owasin on kakia wicaye kta; heon Itancan xinda ce, ewicakya tuka ihduccetupi xni. Akuknen cannyapi yapi, qa Henok ktepki kta nacoa tuka iyepayi xni. Henok Jehowa eci kin owasin wicada, hecen Wakanutaku iyokipi ye ca opaya mani, heon etanhan ktepki kta ca Jehowa iyewicakipi xni; tuka niyake eldaku Marpiya kin eka. Adan wicaxta tokaleya kagapi kin chantanhan wanyetu oti opawinge xalpe sampa wicakema noma sampa noma, he ehan Henok tonpi.

Henok tonpi kin chantanhan wanyetu 65 Wicakema tuka sampa xaptan, qn ehan cinlanhuwa Metuxela eciyapi kin he tonpi. Metuxela tonpi iyolakan wanyetu opawinge yamni 300, Henok Wakanutaku opaya mani, qa cinca wicayawin ko ota kicetapi. Henok Wakanutaku opaya mani qa iyokipiya heon Jehowa iikikeu qa hohoda, Adan kagapi chantanhan wanyetu 1,000 kettowapange ece he ehan hecen. Henok Marpiya eka iyotanke cin chantanhan wana wanyetu 4,500 kettowapange topa sampa opawinge xalagan sampa wicakema xaptan ece.

Wawitapi ota tuka ohayan tanyan yotapi ece. Takudan iekape xni, tolini tancan razan xni, oyokicaya wani wiyuxkin yan un. Tokata owhanke wani hecece kta.

Wicaxta tons Jehowa eci kin wicada-

pi Jesus wate dakapi qa wacinyanpi kin hena ihduccetupi, Wakanutaku tope opapi, qa Jehowa opaya manapi. Hena owasin tancan fapi exta eke kinipi kta, qa Jesus tancan yanke cin heciya yapi qa Jesus Henok ko on owihane wani nina iyuxkinpi kta.

Wicaxta Henok wahokon wicakya exta ihduccetupi xni, hena owasin fapi Wankipit tehanhan nipi, tuka hena owasin omniton on Jehowa awaniani wicaya cinapi takotopakapi ko owasin oon.—Minitan ilang wicaye cin etanhan wana wanyetu 4,200 kettowapange tope sampa opawinge noma. Wanyetu ota, qa hehanan nagpi opaza en kakia wicayawitapi. Tokata Jesus Itancan wicawicaxi kinhan tancan, ake kin wicakipi kta.

Token oranyapi qon owasin oblag wicaxi kta. Owasin wicaxi nipi exta ohodopapi kta. Hehan hewicakipi kta Mho-noran ko owasin xicowidokapi qa wakanxica tancan omianapi heon wacaxi xica ti kin en dapi kta, qa wakan xicapi on kakit inyanpi kta. Hevia eciyapi qa nina xica ho wanyapi. Tona Jehowa eci ihaktapi xni hena owasin wakan xica tancan omiani.

W.

TAKUDAN WICORAN ECOM NYEN ECA XICA KETAPI.—Koxa wan wawitapi, qa kaxkapi qa woldake iyapi. Woldaku, unkan, "He miye xni, he minirakan mndake ca wimapi, qa heccen ece." eya keyapi. Wawitawigapi unkan, inyan he koxa kin tohni tukudan wicoran ece xni, en etanhan he wicakya, qa oran xica, ho he oran minilac manan, minilac manan yate kta xni, qa wanyan kta xni, qa kaxkapi kta xni tuka. Tawe wicoran tancan ecom xni en chantanhan chiniyan wicaya oranye kta wiyaya en ece iyapi. Wowanapixican ota kin hena, koxa a pa takudan wicoran ecom xni yaponi kin en hececa. Tawe wicoran wanyapi ecom iyotahon, tuka xica ecom apipi iox wicada xni ece. "Owanidin manke xni, ecomon kta xni de" eya ece. Tawe takudan ecom xni yanku eca, tuka xica ecom apipi ece wawitake wicada ece. "Ho, deca manka eca icomani, ecomon kta de," wawitake eya ece. Alina tawe itani eca tuka kama ece. Tuka tawe itani xni eca, takudin kama xni, qa oratika ece. Ho hena en "Takudin wicoran ecom xni unpi eca xica," eciyapi kin he wicakipi. Ito koda, wicoran wate aspi-ta owasin ecom wo; qa hecen wawitapi Oran wicaxta xni wanyaye kta xni.

THE DAKOTA FRIEND.

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Medicine Dance.

The Dakota name for this institution is WAKAN WACIPI which term signifies *mysterious dance*.

Immediately after the production of the earth and men, as related in the March number of the Friend, the Oanktaykee, to promote his own worship among men, instituted the *wakan dance* which in accordance with the common practice of white men we will call *Medicine Dance*.

It was ordained by the Oanktaykee, the author of human life, and of the Medicine Dance, that the medicine bag should consist of skins of the otter, raccoon, weasel, two or three varieties of squirrels, the loon, a kind of fish, and several kinds of snakes; which bag should contain four species of medicine, of wakan qualities, which should represent, fowls, medicinal herbs, medicinal trees, and quadrupeds. The down of the female of the swan and goose, represents the first, and may be seen at the time of the dance, inserted in the nose of the medicine bag. Grass roots represent the second, the bark from the root of a tree, the third, and a small lock of hair from the back and breast of the buffalo, the fourth.—These are carefully and religiously to be preserved in the bag. From this combination of medicines, is produced a wakan influence, so powerful that no human being can resist it, which is termed *toanwan* (arrow.) At the institution of the dance, the god prepared a tent (*teepee*) four square which opened to the east, and selecting four men for initiation, proceeded to instruct and prepare them for the reception of the mysteries. The rules of conduct which the god gave them, were, that they should honor and revere the medicine bag, honor and revere all who should belong to the dance, make medicine feasts often, refrain from theft, not listen to the voice of birds (slander) and female members should not have a plurality of husbands. The chief god promised to faithful obedience was, honor from the members of the institution, frequent invitations to medicine feasts, plenty of food with supernatural assistance to consume it, and long life. The evils threatened to the unfaithful, in the expressive language of the god, were: "If unfaithful you cannot escape detection and punishment. If you enter the wood to hide, the black owl is there, if the earth, serpents are there, if you flee into the aerial regions, the eagle will pursue you, and if you descend into the water, I am there." The candidates thus instructed

were placed in the centre of the teepee to receive the toanwan of the medicine, discharged at them by the god himself. They perished under the operation. After consultation with the Oanktaykee goddess, the god held up his left hand, (fore foot) and patterning upon the back of it with the other, produced myriads of little shells, whose virtue is to restore life to those who have been slain by the discharge of the toanwan of the wakan medicine. This shell is called *Wahn-moo-ah*, and each of the medicine dancers carries one in his thorax.—After the production of the *Wahn-moo-ah* the god selected four other men, and repeated the initiatory experiment. The discharge from the medicine was followed by the insertion of the shell or *Wahn-moo-ah* in the chest of the subject and as the god chanted the following words life was restored:

Najin wo, najin wo, heya.
Mitowan xkatapi do, heya.
Najin wo, najin wo.

(TRANSLATION.)

Rise on your feet, rise on your feet,
My toanwan is for sport,
Rise on your feet, rise on your feet.

Such was the origin of the Medicine Dance. There are no officers nor superiority of rank, except by superiority of age and experience known in this dance. The dance is celebrated—1st. when one of its members dies, whose medicine bag is given to a near relative of the deceased member.—2d. when a new bag is to be given to one who desires to become a member, he having shown himself worthy, by making medicine feasts and rendering due honor to the members; and 3d in the performance of a vow. A large majority of the adults, among the Mde-wakan-toanwan, belong to this dance, and it is next to impossible to approach them with the religion of Christ.

When a member is to be received into this society, it is his duty to make the hot bath, four days in succession. In the mean time, some of the *elders* of the society instruct him in the mysteries of the medicine, and *Wahn-moo-ah*, as related above. He is also provided with a dish (*wojute*) and spoon.

On the side of the dish is sometimes carved the head of some voracious animal, in which resides the spirit of the *Eyavut* (glutton god.) This dish is always carried by its owner to the medicine feast, and it is his duty, ordinarily, to eat all which is served up in it. Grey Iron, has a dish which was given him at the time of his initiation, on the bottom of which is carved a bear complete. The candidate is also instructed with what paints, and in what manner he shall paint himself, which must always be the same when he appears in the dance. There is supernatural virtue in this paint, and the manner in which it is applied, and

those who have not been furnished with a better, by the regular prophets, wear it into battle, as a life preserver. The bag contains besides, the claws of animals with the toanwan of which they can, it is believed, inflict painful diseases and death, on whomsoever, and whenever they desire.

The candidate being thus duly prepared for initiation, and having made the necessary offerings for the benefit of the institution, on the evening of the day previous to the dance, a lodge is prepared and from ten to twenty of the more substantial members, pass the night in singing, dancing and feasting. In the morning the tent is opened for the dance, for a description of which see No. 1, Vol. 2, of Dakota Friend.

After a few appropriate ceremonies, preliminary to the grand operation, the candidate takes his place on a pile of blankets which he has contributed for the occasion, naked except the breech cloth and moccasins, duly painted, and prepared for the mysterious operation. An elder having been stationed in the rear of the novice, the master of the ceremonies, with his knee and hip joints bent to an angle of about forty-five degrees, advances with an unsteady, unatural step, with his bag in his hand, uttering "Heen, heen, heen," with great energy, and raising the bag near a painted spot on the breast of the candidate, gives the discharge, the person stationed in the rear gives him a push forward, at the same instant, and as he falls headlong throws the blankets over him. Then while the dancers gather around him, and chant the following words:

Najin wo, najin wo, heya.
Mitowan xkatapi do, heya.
Najin wo, najin wo.

(See translation above.)

The master throws off the covering, and chewing a piece of the bone of the Oanktaykee, spirits it over him and he revives, and resumes a sitting posture. All then return to their seats except the master, he approaches and making indescribable noises, pats upon the breast of the novice, till the latter, in agonizing throes heaves up the *Wahn-moo-ah* which falls from his mouth upon the bag which had been previously spread before him for that purpose. Life being now completely restored, and with the mysterious shell in his open hand, the new made member passes around and exhibits it to all the members, and to the wondering bystanders, and the ceremonies of initiation are closed.—The dance continues interspersed with shooting each other, rests, smoking, taking refreshments, &c., till they have jumped to the music of four sets of fingers. Besides vocal music, they make use of the drum and the gourd shell rattle. The following chants which are used in the dance will best

exhibit the character of this mysterious institution of the Oanktaykee:

Waduta ohna migeage.
Waduta ohna migeage.
Minjraya itakan de maqu,
Toukitcha.

(TRANSLATION.)

He created it for me included in red down.
He created it for us included in red down.
He is the water with a mysterious visage
gave me this,
My yojute what?

Tunkanidawajigutsa wakan migeage,
He wleake.
Minjraya cleage wakan kin masu ye,
Tunkanidawajigutsa kin yuwinta wo.

Walotopa yaha ite yuwinta wo.

(TRANSLATION.)

My grandfather created for me mysterious medicine,
That is true.
The mysterious being in the water gave it to me,
Stretch out your hand before the face of
my grandfather,
Having a quadruped, stretch out your hand
before him.

The celebration of the Medicine Dance is the extraordinary part of a system of heathen superstition of which the medicine feast is the ordinary and every-day part.

For the Dakota Friend.

The following is the translation of a letter which was written for the Friend by a young Dakota man:

(O) By which of my Dakota practices can any thing be gained? I will consider, and if there is any one practice by which the prospect of gain is fair, I will adopt it.
If I kill enemies till I fill my head with plumes, even that will bring nothing to me, to my wife and children. If I should make for them a blanket of scalps, it would not be becoming to wear it. So killing the enemy is useless.

Next I consider the practice of making presents. If I make bestowing presents my business, and give away all I have, that will impoverish my wife and children. So bestowing presents is useless.

Again, if I go after women and make this my business, and steal many women, this will not make my wife and children happy. So this is a useless practice.

Again, if I become a thief, and think to enrich myself by stealing, all men will hate me for it, and when I go into company, they will say of me, Look, here goes a thief! That will be a shame. So stealing is useless.

If I devote myself to gambling, and stake all my wife's property and all my own property by this, I shall impoverish myself, and render my wife and children miserable. So gambling is useless.

If I think to go from house to house to dance the begging dance, and follow it many days, my legs will tire, I shall be despised for it, and my wife and children will be miserable. So the begging dance is useless.

Thus it is easy to discover that all the customs of the Dakotas are without a root.

The Great Spirit made this earth and made us on it, and bade us to suck its breast, and be industrious.—If we depend upon the beneficent for subsistence, soon there will be none to depend on. Therefore to make them our trust is impossible. If the earth is cultivated it will never run away, because the Great Spirit has ordered that it should live still. O.

Red Wing.

This village is so called after the name of an Indian chief who formerly resided here. It is situated on the right bank of the Mississippi, five miles above the head of Lake Pepin. In seasons of low water, such as our oldest settlers speak of, it will probably be the head of navigation for steamboats of any considerable size on the upper Mississippi. And in the opinion of the writer of this article Red Wing will be the proper point from which to extend a road to Traverse des Sioux, or some other town on the south bend of the Minnesota river, yet to be, the capital of this New England of the West. A canal or railroad, and perhaps both, will at some future day run up the valley of Cannon river, connecting the Mississippi at this point with the Minnesota. But this is saying what Red Wing will be, rather than what it is, and has been. The place was first settled by the present occupants and its immediate ancestors about forty years ago. They say that they had lived for some time previously on the banks of Cannon river, six miles further west. They were attracted hither no doubt by the beauty of the location—its commanding view, and by its abundance of wood and good water. Hence its Dakota name, *Remnican*, mountain, water, wood. But there are evidences of its having been inhabited long before the Dakotas came, by a people who have passed away.

A few rods south-west from the village on a small plain there are about fifty mounds exhibiting by their structure and location a very decided proof of that place having once been the site of a populous town. On the summit of the mountain there appears to have been some kind of fortification. This mountain forms the most striking feature of the place. It rises very abruptly on all sides to the height of 322 feet. It is three-fourths of a mile long, and less than one-eighth of a mile wide at the base. On account of its singular appearance it has been named "*The Barn*." From its summit, one has an extensive view of the Mississippi valley, of the surrounding country and a part of Lake Pepin. When a report reached our quiet village in the summer of 1850, that a party of Chippewas were coming upon us, the men took their war instruments and jumped into their canoes while the women and children were seen climbing the *barn*, as a place of safety.

A small creek winds through the village separating it into two divisions. This creek is fed by hundreds of springs which ooze up from its bed in the distance of as many yards. The water is very pleasant, pure and cool at all seasons, and contains limestone.

There is a large island in the river extending some two miles above and three miles below the village. This is covered with timber except a portion of its center which is occupied by a small lake abounding in fish. The main channel takes the right side of the island making a bend just above the village, its course is eastward till it is lost in Lake Pepin. The distance across this channel from the landing to the island is six hundred and fifty feet.

The population of this village is three hundred. It contains twenty-

four houses, most of which are constructed of poles covered with bark, the remainder are built of logs. These frail dwellings must shortly give place to the more substantial abodes of the white man. The sound of the coniferous gourd will be exchanged for the noise of the axe and hammer; while the inimitable jargon of the idiosyncratic feast will give place to the pure worship of the Most High. And will those who come to this delightful spot to rear their altars over the red man's dust, remember his red children who have been forced to find another home far away in the wilderness? H.

The Falls of St. Anthony.

Are not marvellous for themselves. After Trenton and Niagara, they seem not much more than the rapids of a great mill-race. But they are the falls of the great Mississippi; the closing point of its navigation, and that makes their chief celebrity.

There is a little island, just below the falls, surrounded by their spray, with picturesque rocks and dark caverns looking lonely and romantic, more attractive than the falls, through its peculiar looks, and its story, connected with the falls and with the people which still hovers around them, on the Territory of Minnesota, raising tents of one night soon to depart, kindling fires soon to be quenched. It is called the *Spirit Island*, and its tale is that of many an Indian woman, in fact the poetic truth of woman's fate among the red men. It tells:

There was once a hunter of the tribe of the Dakotas (or Sioux) living near the falls of St. Anthony. He had but one wife, and loved her and was loved by her so well, that the union and the happiness of the hunter and his wife, Ampota Sampa, was talked of among the tribe as wonderful. They had two children, and lived lonely and happy for several years. As he became known as a great hunter and great hunter, several families came and raised their tips (lodges) near that of the happy pair. And words and whispers came to the young man that he ought to have more wives, so that he might enjoy more happiness. He listened to the tempters, and soon made a choice among the daughters of his new friends. But when he had to tell his first wife thereof, his heart smote him, and, to make the news less painful to her, he began by telling her that he had betrothed himself that she had too many household cares, and that she wanted somebody to help her in them, and so he would bring her that help in the form of a young girl, who was to be his second wife.

Ampota Sampa answered "No!" She had not too many cares. She was happy to have them for him and his children. She agreed and brought him, by their former love and happy life, by every tender tie, by the love of their little ones, not to bring a new love, a new wife, to the lodge. He said nothing. But the same night he thought home to the lodge his new wife.

Early next morning a death-song was heard on the waters of the Mississippi, and a canoe was seen gliding swiftly down the rapids, above the falls of St. Anthony, and in the canoe was sitting a young woman with two little children folded in her bosom. It was Ampota Sampa; and in her song she told the cause of her despair, of

her death, of her departure for the spirit-land. So she sat, singing her death-song, swiftly borne onward by the rapids to the edge of the rocks.—Her husband, her friends, heard her and saw her, but too late. In a few moments the canoe was at the top of the falls; there it paused a second, and then, borne on by the rush of the waters, dashed down, and the roaring waves covered the victims with their white foam.

Their bodies were never seen again; but tradition says that on misty mornings the spirits of the Indian wives, with the children folded in her bosom, is seen gliding in the canoe through the rising spray about the Spirit Island, and that the sound of her death-song, is heard moaning in the wind and in the roar of the falls of St. Anthony.

PARRICKA BERNIA.

An-put-to-sa-pa-win.

When winter's icy reign is o'er,
And spring has set the waters free,
I love to listen to the roar
Of my wayward Saint Anthony.

For, gathered here, from lake and glen,
The turbid waters deep and black,
With foaming ruts and thundering din,
Pour down the mighty cataract.

I love to watch the rapid course
Of mad surges at my feet,
And listen to the tumultuous roar
That shakes me in my rocky seat.

Estuaries with visions strange and new,
The wildering scene amazed I scan,
As with a wild delight I view
Nature, unmarred by hand of man.

But go through all this earth so broad—
Go, scars through mountain vale and plain;
Each spot, where human foot e'er trod,
Is linked with memory of pain.

A sight these rugged rocks have seen,
When darkness hovered o'er the night,
On the hard hearts of savage men
That scene was graven long and deep.

And though since then long years have fled,
And generations passed away,
Yet memory does not with the dead—
The record yields not to decay.

No theme of love inspires my songs;
Such as might please a maiden's ear;
I sing of hate, and war and wrong,
Of vengeance strange, and wild despair.

Unkilled to fashion, polished lays,
I sing no songs of mirth and glee,
A tale of grief, in homely phrase,
I tell you as 'twas told to me.

Long ere the white man's eye had seen
These flower-decked prairies fair and wide;
Long ere the white man's bark had been
Borne on the Mississippi tide.

So long ago, Dakotas say,
An-put-to-sa-pa-win was born:
Her eyes beheld these scenes so gay,
First opening on life's rosy morn.

I, of her childhood nothing know,
And nothing will presume to tell,
Nor of extraction high or low,
Nor whether she feared ill or well.

I know she was an Indian maid,
And fared as Indian maidens do:
In morning's light, and evening's shade,
Hardship and danger ever knew.

The flowing river she could swim,
She learned the light canoe to guide,
In it could cross the broadest stream,
Or o'er the lake securely glide.

She learned to tan the deer's tough hide—
The parching heat she overcame;
The lion's shaggy skin she dyed,
With art grotesque, in colors fair.

With knife and bone, she carved her food—
Fowl, with bone of fish prepared—
Could fire extract from flint or wood;
To rudest rattle fire insured.

In kettle filled of hickory bark,
She boiled her food with heated stones;
The slippery trail she covered dark,
She drew with hook of jointed bones.

The prickly porcupine sharp quills
In many a quiet dance she wove,

Fair gifts for those who highly prized—
Tokens of friendship or of love.

On the flower-enamelled green,
Mild troops of youthful maidens gay,
Waiting for the dance to begin,
Striving to hear the prize away.

The Chippewas she learned to fear,
And round his scalp she danced with glee;
With glowing eyes and eager spear,
'Twas she fared to hide or flee.

Thus she with heart, now sad, now gay,
Did many a wild adventure prove,
With lightning speed passed away,
Succeeded by the time of love.

Now, wedded to the man she loved,
Clinging her first-born infant boy,
Her swelling heart the fulness proved
Of maternal and maternal joy.

Thus did her heart with love overflow,
And heat, with highest joy elate;
But higher joy brings deeper woe,
And love deceived may turn to hate.

So, though she smile more than she cried,
Sought newer love and fresher charms,
And she, forsaken and despised,
Beheld him in a rival's arms.

What she'er she thought, she little said,
No tear bedimmed her sparkling eye,
Her faithful tongue no thought betrayed,
Her hoarse heaven no tale-tell sight.

Long had she hid her anguish keen,
When on you gazed and aching shore,
The wild Dakota's tents were seen,
With strange devices painted o'er.

An-put-to-sa-pa-win was there,
Painful her face with colors gay,
And her loved boy wears in his hair
Feathers, as 'twere a gay-day.

Why brails she her neglected hair
As though it were her kernal day,
Why has she decked her boy so fair,
With shining paint and feathers gay?

See! His sister's hair she lilted cano,
And grasps, with haste, the slender oar,
Places her baby in the canoe,
And thus in silence leaves the shore.

With steady hand and fearless eye,
She urges on that frail canoe—
Right onward to those falls so high—
Right onward to the gulch or sea.

Her frantic friends in vain besought,
Calmly she went her fearful way,
Nor turned her head, nor heeded sight,
All that she feared or foe might say.

All quakes with horror—she alone
Betrays no sign of grief or fear—
With gentle words and soothing tone,
She strives the timid child to cheer.

The faithless husband trembling stood,
A father's feelings checked his wrath,
His life is on that raging flood,
So full of life—so near to death!

The quivering bark like lightning flies,
Tried by the waves and landing oar,
No swifter could she seek the prize
Were death behind and life before.

The fearful bark is just at hand,
And thitherward she builds the bow,
See eager death exulting stand,
No power on earth can save her now!

And now she raises her death song
Above the tumult shrill and clear—
Yet may she not the strains prolong,
The fatal verge is all too near.

The song has ceased—the dark abyss,
Swallows with haste its willing prey,
Mother and child have passed away,
And all that's left is the straits protean.

The fragments of the shattered bark,
The hoisting waves restored to view,
But all that's left is the straits protean,
The fatal verge is all too near.

Found rest, though where none ever knew.
Parrickville, M. T. S. W. P.

Dakota Custom.

The woman who is mistress of the tent, always occupies the place next to the door at the right hand as you enter. The highest seat is directly opposite to the door of the tent. When a white man, who is respectful, enters a Dakota tent, he is generally shown to the highest seat.



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OR THE DAKOTA FRIEND.

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Imnija Skadan, Wi, lei 5, 1852.

Matthew, Chapter IX.

1. Unkan Jesus tawa kin en ope ca mde ope ku qa iye otawee tawa kin en hdi.

2. Unkan, iyyun, wicaxta wani, tancan tafake owine akan wanke cin ceehanan Jesus, yanke cin en sipi. Wacinyampi kin he Jesus wanhake ehan, tancan tafake ehan he heisiya: "Cax, eante waste wo, wayranti kin nicipiayampi ce eya."

3. Unkan, iyyun, wawapi kagapi kin, Wicaxta kin de Wakantanka cin en icaxa eya ce, eciapi.

4. Hece eante kiyurapi sadiyie ca Tokoka ce icaxa eante duzapi he?

5. Wayranti nicipiayampi, ee ci ix, Najin qa mani wo, eyapi kin he umu takte wakanan he?

6. Tuka Wicaxta Chintuku kin maka akan wawanti kagapi kta okhii odoyaya pi kta eya, ca behan, wayzanne cigan he heciya; Najin qa waji nitawa yuwankan ebhaku, qa yati kin elta hda wo, eya.

7. Unkan najin hiyaye ca tyatn hda.

8. Wicaxta he wawapi qelhan, ilhan pi, qa wicowaxee hececa. Wakantanka wicaxta kin wicaku kin en yonahilun.

9. Unkan Jesus betahan hda tokiya ye, ca wicaxta yan Matthew eciyapi, wawanyampi ece kin en iyotankahan wani wanne, ca Mihakan mo we eciya, Unkan najin hiyaye ca ihakum ya.

10. Unkan Jesus tawhan wata yanku, unkan iyyun, wawanyampi qa wartanpi za ota en upi qa Jesus tokiye kin nakun oha iyotankapi.

11. Parisiyan he wanyakpi qelha, Jesus tokiye kin hewicaxiampi. Niyuhapi kin, wawanyampi qa wartanpi za kin oha wote cin, he tokece hececa?

12. Tuka Jesus, heyapi nakon ehan hewicaxi; Tawanyampi unpi kin heni pejhutawicaxi cinpi xni ece, tuka wayzanne kin en ece, tuka wayzanne cinpi. 13. Wosapi kin, ee xni, tuka wotawicaxi wacin ee, iapi kin, he taken ka hecinhan, he onapicariya po. Wicaxta oraa wotawana, oraa kin iyopiciyampi kin en wali xni, tuka oraa wicaxiampi xni kin, hena e iyopiciyampi kin en wali ee eya.

14. Hehan Jin wicaxta wawonpicariye ye cin hena Jesus ekti cin, qa Unkiy ehan akiraniya unkiyampi (to xiniwiciyampi). Parisiyan akan hececa, tuka nipi wawonpicariyakiye cin, akiraniyampi xni ece kin he tokece he? eya.

15. Unkan Jesus, hewicaxi, Kiciyurapi tiyi cinca kin, tohan taricawon kiciyurapi kin, hehayan waciniyampi okhii pi kta he? tuka tokata tawicawon kin he ewicakiciyampi kta ee, qa tohan hecompi kinhan behan hinakaha ix akiraniyampi kta.

16. Wicaxta kin, tuwedan xina tece onxpa ororda tanike cin en akageye xni ece; ecin hecompi kinhan, onxpa tece en akageyapi kin heon ororda kin sanpa xice kta.

17. Minixa tece nakun, ojuha tanike cin en okaxtanpi xni ece; tuwe hececa kinhan, ojuha kin nardece ca minixa kin kageye kta; qa ojuha kin owahake kta. Tuka minixa tece kin he ojuha tece en okaxtanpi ece, qa hececa nakim kiciyutahan.

18. Hema hececan ewicaxi ya iculan, iyyun, Wicaxiayampi wani en u, qa eciye ca heya, Micunkii wama fa, tuka en u, qa nape apatuka wo, kinhan ni kta ee eya.

19. Unkan Jesus najin hiyaye, ca wawonpicariyakiye cin oha, wicaxiayampi kin he kici hda.

20. Unkan iyyun, wicorina waw, wana wanyata akonohu hehayan, tancan kin atkanon we au, unkan he Jesus ireyati tanhan en u, qa tahayake oppou kin en oyutan.

21. Tahayake kin ecedan ehta onduhan kinhan amasitika ecin, qa hececa.

22. Jesus liduhonami, qa wanyake ehan, Cax, eante waste wo; wicaxiampi kin he on amisi eya ce wicorina qon hececa asi.

23. Unkan Jesus, wicaxiayampi ti kin en i ece otakpa yajopi, qa wicota opoyapi wicaxi.

24. Ca hewicaxi, Makiyukanpo, wicinyanna te kin, he ixtima ce eya. Unkan irapi.

25. Tuka wicota kin tankan iyawiciyampi qelhan, en Jesus ye, ca nape kin etanhan yaza unkan wicinyanna najin hiyaye.

26. Unkan he makoe kin he owanayca otawin.

Taken wicaxiayampi hecinhan enicicetupi kta ee eya.

30. Hececa ita wicaxiayampi. Unkan oyaskpi kta Jesus nina terinda, qa Imhan tuwe adonyeyayampi kin ewicaxi.

31. Tuka tankan kidhpi, qa mukoe kin he owanayca obidaki.

Jesus Oran Wakan.

Jesus takudan okitampi xni; tuka cin owasin okhii. Iaha gonge cin heni toweyaye, ca wayzanne kin asiwicaye, ca iapi okitampi kin, iapi okhiwicaye, ca epi ee kax kin iwicaya.

Tuke otawee wani en i ece, wayzanne iapi kin ita otawee haniyampi okhiwiciyampi. Oran oyaskpi kin wanjiki deecekan oyaskpi:

Cinku olha wicaxta napa ista gongpi iyotankahan yankapi qa ewicaxi, unkan Jesus canka olha hiyaye keyapi naroupi ece, Jesus onximada ye, eya niyampi. Unkan Toowan po, ewicaxi cor toowan hinhapi. Hehan ake wicaxta wani tokece noge winon xni qa iapi okitampi; unkan Jesus ixaradon napukawa wani on noge oyutan q ci ceji nakun yutan unkan hececa noge waste hinhde ca tanjan ja okhii.

Hehan ake wicaxta wani wayzanne ca onkile, ca onkan wanka ece Jesus wanyake ee, Amisi yatin he? eciye. Amisi watin rinea tuka eya. Unkan, Najin wo, qa nitowine kin eldaku, qa mani wo, Jesus eciya. Eceon uta unkan hececa tanjan xni.

Hehan ake Jesus tiyi wakan olha wahokowicaxi, unkan wicorina wani cankulu pako rinea en oya wanyake ehan, Winorina tawon otawon cigece ee, eya e nape en yatan ee winorina cankulu walgale cigece, otawonaa ieu qa Wakantanka wopida eciya.

Atatan ake canku olha ya, unkan tuka wakan uta Jesus eceon wanyakpi ece, qa on wicota ihakum yapi. Mani ye cin talperi wicota awicaxi. He koka wani fa unkan rapi kta awicaxi.

Kokke te cin buku ihakum eya ti. He wanyake ehan, Winorina eciye xni wo, eya ce wicota koka rapi kta awicaxi cin unkan wicaxi. Te cin akurua najinpi, unkan Jesus en i, qa nape on yutan cin, Kokke wicota wo, eya unkan iyyun, kin qa iyotawake, ca ia. Iho nicinkii hda wo, hehan winorina kin eciye ca pidaki rinea. He wicaxia hena ee qe chihaku hececan tuka.

Hena hececan orakan wanyakpi qa "De Wakantanka Chintuku keciya

ee kin, chanoon wicaxa huxite," eciya pi.

Dakota, "onximada wo, onximada wo," eha dakonunpi kin, qa tuku wakan wicaxi nina terinda, qa Imhan tuwe adonyeyayampi kin ewicaxi.

31. Tuka tankan kidhpi, qa mukoe kin he owanayca obidaki.

Ikeewicaxta wani oran Oyap-Lapi.

Wiyoreyapa maka ihanke kin heni hathan miniyowanaya; tuka wita ota, qa hena apa tunktanaya, qa Ikeewicaxta ececa xalapi tokotokota aya wotawon wicaxi. Wita kin hena apa ixanxana hiyeye, qa apa ix widwitya hiyeye. Ihetanhan wani Sandewit Wita eciyapi, qa oryate heni icagapi kin hena Sandewit wita wicaxta ewicaxiampi. Oyate otapi, qa wita ota tawayapi. Hena icaxa icagapi, qa Wawicun owanyake xni icagapi. Tuka ocin Suglacin wani watan uia, qa wita hena iyaya, eci onahake, Wawicun wakan ekti iapi, qa wawonpicariyampi.

Sandewit Wita wicaxta wani Joh eciyapi, unkan he weke kta. Joh wama wicaxi na qa pa sika, qa eciye pipipi, qa tancan poka keyapi. He hokidan qelhan, naharin Wawicun wakan tawadaw ekti wici en xni tuka keyapi. Hececa nakun tawadon Wakantanka ece okiyake xni, qa hececa sonye xni icage, ca wicaxta xia icage.

Taku wakan ikexa hena oran oyawipa: tuka tawakanapi, kin, apa terike, ca oyag pira xni, eciya wotawite. Tuka wakan ihaman iyotanki kin he Joh wani ce Tuwe tuka xia ece okiyakipi ece, he waditke nakata, he eciyakiye ece.

Tuka tawawite xni wawon keyapi. Wicaxta wan kta ece, he watutika kta hececa daka. Tuwe tohni tuka xia ece kin, kin kee, nakun kta ece. Wicaxta yutapi, tuwe fa cin ece, he kta si eci, wicaxi eceon. Iho hececa nakax ixanxana wicaxi xia, ca wararan i-wida keyapi. Iho he hececa ixage. Tukan ocin Wosapi Wakan en Wawicun wakan yutapi, qa oyate kin onapewicariyampi ece, Joh wakan yutan keyapi. Tokohaya Wakantanka ee okiyakipi qelhan, oran xee eciya, hena ee nubiya tuka; Jesus tucan wani wawitawana, qa wotanki kagapi, qa tuwe iyotan xia ece Jesus ekti en kinhan, kidhde kta xni kin, he okiyakipi qelhan, pida, qa liduhonami. Oran xie cigan, owasin axayan, qa Jesus tawakanee kin en nakamiye, ca betanahan, Wakantanka eciyapi kin en iyotan secece.

THE DAKOTA FRIEND.

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Extract from a Memorandum book of Indian Murders.

Murders have been carried on between the Dakotas and the surrounding tribes ever since the Ojibwas made them, and the TUNDRA inspired their war-prophets. The presence of white men among them has, however, long been a log lying across the war-path, damming the current only long enough, for it to gain head to head down and desolate every thing in its way. A few years previous to 1838, had been a time of comparative peace between the Dakotas and Ojibwas, and some of the bands were accustomed to meet and spend a few weeks together at each winter hunting season, though an occasional murder was still perpetrated among the bands more remote from the military post at the confluence of the Minnesota, or St. Peters, and Mississippi rivers. At the time mentioned above however, hostilities were renewed and for six or seven years each tribe was red with the blood of the other—and in most cases the bodies of the victims were torn and hashed in a manner shocking in the extreme. Some were flayed and their skins stuffed with grass and ineptly suspended on a pole, some were disemboweled and the intestines scattered and hung upon the trees, the body of one was boiled and consumed in a feast, and others were treated in a manner so shocking to all the feelings of humanity that one's visage would burn with shame even to write it.

The following extract will show most of the murders which have been committed during the time which it covers:

1838—Near Lac qui Parle, thirteen Dakotas killed by Ojibwas.

At Chippewa river, one Dakota killed and four Ojibwas.

At Fort Snelling, one Ojibwa killed by Dakota.

One Ojibwa scalp taken by Dakota of Lac qui Parle.

A battle was fought between Dakotas and Mandans, and of the former twenty-five were killed and twenty of the latter.

1839—One Dakota of Kaposia killed by Ojibwa.

Four Dakotas on a horse stealing expedition killed by the Omahas.

At Lake Harriet, one Dakota by Ojibwa.

On Rum river, and at Stillwater, ninety-one Ojibwas killed by Dakotas in one day—Dakota lost seventeen. This broke up the Dakota Mission station at Lake Harriet.

1840—At Blue Earth river, two Dakotas killed by Potawatomes.

Just below Mendota, two Dakotas killed by Ojibwas.

Red Wing's band took three Ojibwas scalps.

1841—A war-party of Wabashaw's band with a war-party of Ojibwas, and two were killed on each side.

Dakota killed one Ojibwa.

At Fort Snelling two Dakotas killed by Ojibwas.

Near the Falls of St. Croix, a war-party of Dakotas met two Ojibwas one of which was killed—Dakotas lost two.

At Pokegama, two Ojibwas killed by Dakotas. The latter lost two. This broke up the Chippewa mission station at that place, with great loss to the Chippewa mission.

Near St. Croix, one Ojibwa killed by Dakotas.

By Potawatomes five Dakotas killed.

By Dakotas, thirteen Potawatomes killed.

At Lac qui Parle, two Dakotas killed by Ojibwas.

At Lac Travers, one Dakota killed by Ojibwas.

1842—Dakotas killed one Ojibwa, and lost one.

Ojibwas killed thirteen at Little Crow's village—lost four.

One Dakota killed near Lac qui Parle.

1843—Near Lac qui Parle, two Dakotas killed by Ojibwas.

On Rum river, one Dakota, and one Ojibwa killed.

Peace concluded between Dakotas and Ojibwas at Fort Snelling.

1844—An Ojibwa killed by Dakotas on Rum river. Paid for in goods and tobacco by Six's band.

At Lac qui Parle, one Dakota killed by Ojibwas. Paid for in goods by Ojibwas.

1845—June 21. Peace renewed.

June 22. One Dakota killed at Fort Snelling by Ojibwas.

1847—At Oak Grove, one Dakota killed by Ojibwas.

At Red Wing, one Ojibwa killed in the Dakota camp.

One Dakota killed by Potawatomes.

1848—Ojibwas five killed by Dakotas.

Dakotas killed nine Winnebagoes.

At Six's village one Dakota killed by Ojibwas.

1850—Dakotas killed one Ojibwa on Crow Wing.

Dakotas killed fourteen Ojibwas at Apple river.

Ojibwas killed one Dakota near Mendota. Peace again renewed.

Since 1838, one hundred and eight Dakotas have been butchered by Ojibwas, twenty-five by Mandans,

and eight by Potawatomes. In the same time, the Dakotas have butchered one hundred and thirty Ojibwas, twenty Mandans, thirteen Potawatomes, and nine Winnebagoes, which have been noted in the "Memorandum book;" and these murders have been conducted in such a manner, as to keep most of the tribes named, in every band and every tent, in almost constant terror during nearly the whole of this time, so that they would tremble at the shaking of a leaf.

Do the Mdewakantonwan Dakotas fear us?

Different persons would give different answers to the above question. Manuscript documents which may be found in the office of the Indian Agent at St. Peters, seem to furnish a decided negative answer.

In 1836, when many of the Mdewakantonwan were residing with other bands of the Dakota tribe and were not counted, they numbered 977, exclusive of the Wabashaw band. In 1838, according to the memory of the writer, they numbered between 1700 and 1800. The pay roll for this year is not to be found. About the year 1840, each band who received annuities began to evince a strong desire to swell the number of names on the pay roll, and by numbering those who resided with other bands, with their relatives, by marriage, in those bands, there was an apparent increase, so that in 1843, the list showed 1802, in 1848, 2140, and in 1849, 2500. Subsequent to 1849 the increase became more rapid. It was not however real. The chiefs and their friends as well as each individual family became so eager in their desire to increase (they were paid per capita) that they included the dead in their list, in some cases, counted the boys and girls, both as children and adults, and some whole families of children, appeared on the lists of two or three different bands, so that in June, 1851, they numbered 2615.

By this time the false numbering became so apparent, that last October, when they received their annuity cash payment, the Agent took pains to count them himself, and the result was, that there were 1749 souls, about the same as in 1838. Still the Indians say, that "many of them deceived the Agent by borrowing their neighbors children to be counted," so that "many" of the children were still counted more than once, and all of the Mdewakantonwan were included, which was not the case till subsequent to 1838.

The increase then, is certainly not rapid.

SUBSETTOWAN AND ISANTONWANK—Forty lodges of the above named Indians wintered at Mystery, or Devil's lake and from the latest accounts it seems probable that they have suffered and are still suffering and perishing from want. Forty other lodges when last heard from were encamped on Grizzly Bear river and so pinched by famine that they found little else on which to subsist besides the dry bones of the buffalo which they killed last summer, which they gathered and boiled and drank the broth. At another place were twenty lodges who had nothing left but their horses which they were eating. One of this party had been murdered, whose name was Pleacpa, by his brother, because he thought he did not receive his full share of the flesh of a horse which his brother had butchered. At another place were two lodges and their families had nothing to eat, and were too weak to seek any thing. It is supposed that they have perished. A few lodges have reached Lac Travers in a starving condition, having eaten twenty horses. There has been nothing at the lake but fish, their corn crop having been entirely consumed last summer by the large numbers who collected there on the occasion of the treaty. On the whole, the upper bands of Dakotas have had a hard winter and it is probable that numbers have perished.

For the Dakota Friend.

The Chief Butler Remembered not Joseph but forgot him.

A few years ago, when the big knives began to make a town at White Rock, (St. Paul), coming from distant places, and being crowded and poorly sheltered in their hastily constructed dwellings, it was common to see such cases there was sickness among them. The Dakotas and their relatives of mixed blood were then lords of the soil—the nobility of the land; and as the nobility should do, visited their sick neighbors, some of whom were glad of their visits and not ashamed that they received in their sickness from these children of the red skins, more kind and valuable attention than their pale faced neighbors of the pure Anglo Saxon blood. It is honorable to be visited by the nobility; but time alters circumstances. The flood of big knives has rolled in and adorned White Rock with churches and palaces. The Dakotas are no longer lords of the soil; and their children, not having been taught to keep on top of such a wave, are no longer counted the nobility of the land; consequently it is no longer honorable to visit or be visited by them. They are reproached by the children in the streets, because their skins are less fair than those of the big knives. Their grand associates, as they see them walk the streets, can hardly help recognizing them, and remembering the favors which they once received from them; but their relative position is changed, and they choose not to associate with them. They are more ashamed of them than the chief Butler, even were of the Harbison prisoner Joseph. Yet some of these, now despised children of the red skins, may perhaps be among those of whom it shall be said in that day: "as much as ye did it not to one of the least of these, ye did it not to me." A LOOKER ON.

For the Dakota Friend.

Spring.

Again the gentle Spring has come,
Old Winter's reign is o'er;
Come out and sit beneath the sun,
And feel its heat once more.

Come sit upon the turf again,
And tread the huddling snow,
Come listen to the robin's strain
And o'er the meadows look.

Old Winter runs a varied race,
Has pleasures of his own,
We're always glad to see his face,
But gladder when he's gone.

For merry spring comes in his stead,
So full of joy and song,
And brings to life the seeming dead,
Makes all the earth look young.

O who will not rejoice again
To see the earth a child,
While every mountain, hill and plain
Appears so new and wild.

Spring, is an emblem of that morn
When all the dead shall rise,
New life again, the best adorn,
Which in the tomb now lies.

Oh fall of hope through joyous spring,
We greet thy smiling face,
Let all the land with music ring,
While thou art in the race.

Sioux of the Missouri.

Appended to the Fifth Annual Report of the Smithsonian Institution is a journal of an expedition to the Mandan, Arikara, and Upper Missouri in 1880, by Thaddeus A. Culbertson. The writer is brother to one of the principal traders on the Missouri river, whose company he enjoyed during most of the voyage, in the El Paso steamer, visiting the posts of the A. F. C. on the Missouri river, as high as the mouth of Milk river, some two hundred miles above the mouth of the Yellow Stone. He thus enjoyed advantages of getting information concerning the Indians on the Missouri which are accorded to but few. He further secures very desirable material of writing nothing but the truth, and therefore his statements merit far more regard, than those of most travelers who pass through the country that they may be able to make a book, and tell the wonders which they have seen. What he says of the manners and customs, and of the religion of the Dakotas of the Missouri, for the most part agrees so well with what we know to be true of most of the same nation on the Mississippi, as to leave no doubt of its correctness. In page 104 he writes; they pray to the Great Spirit on any occasion when they feel the need of his aid, and then promise the sacrifice of "cloth, or a feast of dogs." From this, and other expressions in the same paragraph, it would seem that he thought the Great Spirit was the common object of worship, among the Sioux of the Missouri. As the Sioux of the upper St. Peters, who have much intercourse with those on the Missouri, say that they seldom pray to the Great Spirit, except when going to war, it is probable he was mistaken in regard to this, and also where he says they have no idea of future reward and punishment. I have noticed these inaccuracies because they are almost the only things in which he seems to err, so far as the Dakotas are concerned.

On page 119 he says, "Mr. Picotte informed me that since he first knew them in 1820, the Mandan, Arikara and Grosventres had probably lost five-eighths of their numbers. The same is

true of every tribe with a fixed place of residence, as the Ottos, Omahaws and Pawnees. While these have decreased the Sioux a wandering people have greatly increased." Mr. Picotte attributed the decrease of the tribes having a fixed residence, to the dampness of their earthen houses when they move into them in the latter part of winter, or early in the spring, and also to the greater exposure to epidemics, and to their enemies, of those who inhabit mud houses, and have fixed residences where they may always be found, when engaged in cultivating their fields. The causes assigned by Mr. Picotte for the wasting of the Indians living in villages have doubtless been very efficient, but there are probably some others. It has been often remarked that the Indians, who are always roaming over the prairie, are more cleanly than others; and they probably suffer much less from scrofula, not only in consequence of their more cleanly habits, but also because they are living almost entirely on animal food. The Dakotas on the St. Peters suffer much from this disease; especially men, as is sometimes the case, they have to subsist for several months in succession almost entirely on vegetable food.

The remark that the Sioux have greatly increased is especially worthy of notice. As contrary statements have been often made, and sometimes published; and many will be inclined to doubt this we will here present such facts as are within our reach bearing on this point. They seem to indicate the diminution in number of the aborigines of this region since our ancestors settled among them, has been less than generally supposed.

From the year 1660, when the French first became acquainted with the Indians of this region, they were considered as one of the most numerous and powerful nations of the continent. Charlevoix often speaks of them as such; but the earliest estimate of their numbers, which I have found, is that of Carver. He estimates the warriors of the three river bands probably the Mdewakantonwan, Sisseton and Warpekaté at 400; and says the Mandanishian nation consists of more than 2000 warriors, and the Assinipoils of 300. Carver, with all his faults, was shrewd and accurate in estimating the number of warriors in the tribes he visited. In savage tribes every male from 12 to 15 or 20 years of age is counted as a warrior, these constitute nearly one-third of the whole number of souls, and 81 years ago, if we allow some 200 for the excess of warriors over 2000 the Dakotas nation probably consisted of about 7000 souls, and the Assinipoils of nearly 1000. Carver seems to have included the Shayens and Omahaws among the Dakotas. In the account of the expedition of Lewis and Clark, to the mouth of the Columbia we find the names of the several bands of the Dakotas, their residence, and the supposed number of men, and of souls in each. They give the four bands with whom the treaties of last summer were made, and who are called Isanyati by their more western brethren, a population of 850 warriors and 3100 souls. The Hanthankos and Ishanktonwanna 700 men and 2500 souls. The several bands of Titons 1000 men and 2910 souls. Making an aggregate of

2550 men and 8310 souls. In Morse's report, which appears to have been prepared with much care, about 15 years after the last, the number of souls is put down at 12,600, namely 3810 Isanyati, 3500 Hanthankos and 5290 Titonwans. The census furnished Major Long's party in 1823, by Joseph Renville, Sr., makes the numbers as follows, 2330 lodges, 7055 warriors and 28,100 souls. Of these 670 lodges with 9200 souls are ascribed to the Isanyati, 660 lodges with 7200 souls are Ishanktonwans, and 900 lodges and 14,400 souls Titons. This estimate was at the time thought to be too high, and Pike's estimate of 21,675 souls made some years earlier, was thought to be nearly correct. He who furnished Major Long with the census was not a writer. His memory which was very good in many things could not be relied on where numbers were concerned. It is probable Pike's estimate was rather over than under the true number at the time it was made.

At the summer of 1840, the Rev. S. Riggs, and Mr. G. Huggins made a journey from Lac qui Parle to Fort Pierre on the Missouri river, for the purpose of collecting information concerning the Indians in those parts. Mr. R. took every opportunity of enquiring the names, and numbers of the Dakotas, who visit or trade on the Missouri; and where there was a difference of opinion in regard to the numbers, generally set down the lowest. He gives 640 as the number of the Hanthankos and Ishanktonwanna lodges, and 1310 lodges of Titonwan and supposes ten souls to a lodge a safe estimate. Mr. Campbell the interpreter for Fort Pierre told him, he thought they would average fifteen to a lodge, and the Titonwans are put down at about this in the census furnished to Major Long, and the Ishanktonwans at 11 to a lodge. Mr. Culbertson, after stating particularly how he had gathered his information, which shows that the estimates are as reliable as any which could be made at the time, says:—

Three thousand may be relied on as very nearly the correct number of those (the Dakotas) living on the Missouri, according to the testimony of the best authority, and thirty thousand as nearly the correct number of souls. Mr. Picotte, who has had every opportunity of making a correct estimate, thinks eight souls to a lodge, might not be too low, but prefers to put the estimate at ten. The subdivisions of the Titons given by him, are seven, which is the same number as given by Mr. Riggs. Six of these are evidently the same, though the names are spelled differently. In all the census of lodges has considerably increased, and in two, more than doubled, in the ten years. It is probable that some of these were put down by Mr. Riggs before the census numbers at the time, and others may have received considerable accessions, from one of those mentioned by Mr. Riggs, which seems to have been broken up, a part uniting with other bands, and the remainder, put down as 60 lodges, assuming a different name. If we add to the 24,000 or 30,000 Dakotas on the Missouri, the 6000 or 8000 on the Mississippi and St. Peters; concerned in the treaties of Traverse des Sioux and Mendota, it may be seen that the

nation at present consists of not less than 30,000 souls, and the number may amount to nearly 40,000.

It is worthy of remark, that instead of diminishing as most tribes are supposed to do, the Dakotas, though occasionally suffering from pestilence, and every year from wars, famine, and intoxicating drinks, have been increasing since the first estimate we have of their numbers, and are now, probably four times as numerous, as at the commencement of the present century. The increase is greatest in the roving bands, which follow the buffalo, and subsist almost entirely on animal food, for instance the Titonwan in less than fifty years appear to have increased from 2900 souls to upwards of 22,000 that is more than seven fold. In the same time the Isanyati have not much more than doubled their number. The difference is partly owing to the greater facility of getting information on the Mississippi, than on the Upper Missouri. There has been an increase in every one of the ten sub-divisions, mentioned by Lewis and Clark, in 1805, except perhaps the Warpekaté, who were then estimated at 400 souls, and in 1823 at 800. Since that time they have suffered terribly in their wars with the Sacs and Foxes, and from intoxicating drinks, and in 1838, were said to be almost exterminated by the small pox. At the close of the late treaty at Mendota, they were counted and though I do not remember the precise number, I think it was not less than the estimate made nearly half a century ago.

For the Dakota Friend

Be Industrious.

Let children learn to work, as well as to read; and there will be no need of fears that they will suffer want, or come to disgrace in after life. It is to be feared that the mind; for ignorance is the mother of superstition and many errors. It is equally important to train the body, for slothfulness is the mother of poverty, disease and crime.

Every boy and girl, should early acquire the habit of useful labor. No matter how rich their parents are, this is essential to their health and happiness. It is said that the Jewish nation once adopted the following maxim—"He who does not bring up his child to useful industry, brings him up to be a beggar and a nuisance."

The man who labors, only when driven by necessity is no happier than the meanest slave. The only difference may be, the one, feels the lash on his stomach; while the other, feels his back. But to him who is industrious, the greatest of all pleasures, and sleep always sweet. The world is made better for the life of such a man. Industry is the best doctor, and the surest insurance company, both for life and property.

It is the true philosopher's stone. It is this alone which can give success to every enterprise. It gives power and importance to a nation. And under the guidance of its religion, would restore the world to justice. Therefore, we say, either determine to be nothing at all, or else determine to be industrious. H.

It is said that Benedict Arnold, the traitor who attempted to betray his country, was a mus-seller and a drunkard.



THE DAKOTA TAWATKU KI OR THE DAKOTA FRIEND.

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NO. VI.

Imanila Skadun, Wi, iai 6, 1852.

Mathew Chapter X.

1. Jesus wasapewicakia akonopai qon, waiya wicakio, qo taku wakan nise cin hena ikom napewicayapi, qo wonyazan, qo wicantarin ko cojey owasin amniyapi taku okilipi taku hecen wicowaxake yuhewicakia.
2. Wicakoyapi akonopai qon deen ewicakia. Tokabeja Simon, Iyay ewicakia sonkaku Andrew kicica qo Jakob Zebide cibantku sonkaku Jan kicica.
3. Qa hehan Pelipos Barotome kici. Hehan Tomas Matlew, wamaye cigon kici, qo Jakob, Alpeus cibantku Leheus, Tadeus nakun ewicakia kin kici.
4. Hehan Simon, Kanan wicasta qon he e, qo Iudas Iskariot, Jesus wiyopekici cigon hee.
5. Iho hena, huxan kin Jesus tokiya yewiciti, qo hewicakia: Ikwicawita tawakapi kin oba yapi xni po, qo Samritan wicasta otowae tawapi kin en yapi xni po.
6. Israel wicowazi kin etanhan tarin-waanyapi nuni unpi kin hena e, tokabeja ekta yapo.
7. Dapi kin tabepi, wotawoninpi, qo Wakantaku tawakane u ce, eya po.
8. Wayaxankapi kin hena amniwapi, qo leporo cecapci kin hena wicayapi, qo fapi kin hena kinwiyapi, qo wakan xicapi kin hena napewicaya po; yuwini codan taku yabe niwiyapi kin, yuwini codan taku wicapi po.
9. Mazakazi, mazakka, qo mezaai kin hena ihilidapi xni, qo mazaka egwedan kin oba hena yalapi xni po.
10. Waneay nakun ihidapi xni, qo ororda nopen, qo hampa, qo canagaye kin hena ihilidapi xni po. Tewa ritan ece, he wopapi kta iyecce e.
11. Tukten otowae wanji en yalpi kinhan, tewe ti oba nakapi kta iyecce hecinhan he akicapi, qo tohan dapi xni kin lehanyan hen ece yankapo.
12. Tipi wanji en yalpi kinhan, wawu-nehanyan yuwinta po.
13. Hecece kta iyecce yadakapi kinhan, woxate nitawapi kin, tipu kin he en an unawe, qo hecece kta iyecce xni kinhan, woxate nitawapi kin en nihidpi kta.
14. Qa tewe iyowiniwiciapi xni, qo niyoicpi kin annigotupni xni kinhan, tipu, qo ix otowae ece he etanhan takun yabidnayapi kinhan, wawetexca siba ositayapi kin he hidata po.
15. Wovicakeya hewicakia, Anpetu

- wan en wayacopi kta cin en otowae kin he teriya wicakia, qo Sodom, Gomora kici wawetaya wicakia kin.
16. Iyay, tanawanyapi kontokeca ehua iyawewicakia iyecen yecidpi ece, iho wamduksa kspa ece kin iyecu kspa po, qo wakiyedan iyecen arbayedan un po.
17. Wicasta ekta waktaken unpo, hena woken amniwici kin en aniyapi, qo omniwici tipi tawapi kin ehna cinapinpi xni kta.
18. Miye on, wicaxatayapi, qo wicaxatayapi itanapi kin hena wicakom aniyapi, kici: qo hena Ikwicawita ko itkom wicaxatayapi kta.
19. Tohan niyuzapi kinhan, token ehapi kta cin, he en nihiyapi xni po, token ehapi kta cin, ihejan sotkiye niyapi kta.
20. Ehat he niye iyapi kta xni, he Atewayapi taniya en anupi kin, he le kta cin ece.
21. Sonkakiwiciapi ekta, kiciyapi kagapi kta, qo wicaye cinca nakun; qo wicaye atukku hunko ko wicakipajinpi, qo hewicakia kagapi kta.
22. Qa miyoje kin on, wicasta otowae niyapi xni kta, taku tewe ohinay ihadi kinhan, he owihane waniin wicoin kin en ope kta.
23. Otowae wanji en xicaya nicuapi kinhan, otowae tokoca ekta onpa po. Wovicakeya hewicakia, Israel otowae tawapi kin, hena ihunuyapi xni kin on Wicasta Chinku kin hiyoki kta.
24. Wacowewicakia kin hena tewe wacowewicakia cin, kapeya tankapi xni; qo yulapi kin yube cin kapeya tanka xni.
25. Wacowewicakia kin, hena tewe wacowewicakia cin kici akidecapi etanhan sapu taku cin cimpi xni. Tipi oba tewe itanapi u lecinhan, he Beizubuh eyacajepi etanhanhan, ihukaya kta ece e niyotan hewicakia kta.
26. Iho, hecen on kowicakia xni po. Taka akaropoti qo yanzumapi kta xni wanica ece, qo taku namnapi, qo yastotinapi kta xni wanica.
27. Otupax ehna taku ewicakia kin, hena anpi kin en ece eya po, qo nore kin taku narayonni kin hena ticaxa kin etanhan eyanpaha po.
28. Tewe tancan deen ece okici, qo wicawagi kta kta okici xni kin hena kowicakia xni po. Tuka tewe tancan tancan wicawagi ko nampin, wawagiyata

- wakajia ehna awihunai wicaya okili kin, he ex kokipa kin.
 29. Zikidan non kaxapi wanidan iyepewicakia xni he? tuka Atewayapi hecen cin xni ebantuhan hena etanhan waidan kax makata iraye xni ece.
 30. Tuka niyapi kin, pala owasin niyapi.
 31. Hecece on wicakapi xni po; zikidan otu ekta, hena isanapi niyapi.
- ### Cherokee (Cero)ki Ewiciakia yapi.
- Cero ki wicaxatayapi wicayupai wanji, Isantanka Wicaxatayapi tanka yanke cin ekta yu, qo tabapi Waxicun oran otapi hena wawakia, qo Waxicun nina ritapi xkampi ece kin he iyukan awasin un. "Deen xhampi qo on tuku cimpi owasin okilipi hunte!" ece, qo "Mitsiyate kin niwewicakia ke" ece kerepi kin, he den eya Dakota Tawatikku kin en oyakapi ece dawapi. He ki qehan, tawate nina wabakon wicakia, qo iye wicowazi yuba icagupidin qon, hena ece yewicakia, qo Waxicun wicoran yulapi kin, he e cospicicayapi kta keya. Tokabeja irapi, qo ecepi kta xni rinca, taku onahake ece on utupi, qo ocm wicota itanwawicaya, ece he wama dawapi. Heicayathan nakaha wotinin taku oyoiki. Cero ki eyate nakaha wakan itoheti den iyepoti, qo nina wacowewicakia kici keyapi. Apa wama Waxicun oranpi kin tanyun onsepi kin, hena, toha hinyanin onsepi xni kin, nina cinwiciyapi. Xicoca iyopadin wopapi onsepi cimpi, qo wicicema nonpa sapu nonpa, hena kici oba wopapi yawapi tipi kagapi, qo hena tipi otowoi ticece wicicema zipantupin wopapi yawapi ece keyapi. Hokipidin, wicinyapidin ko, icahya wopapi yawapi, qo kettowapine wanjica qo sapu opawinge wanjica, hena ticece wopapi yawapi opapi ece keyapi. Isantanka mazaka waniyeta iyohi wicakiepi ece kin, hena wicasta kin etanhan wopapi yawapi kin en iyawicakia, qo hecen he okilipi keyapi. Tewa wacowewicakia wicayulapi kin hena, ito tanyun iyawicakia, qo takte wawicakia ece, he yulapi; qo tewe wawicakia kin ece yulapi xni ece keyapi. Hena wicasta kapa wani kanigapi qo naman kin hena owasin nina awawicawagiyapi kisiyi. Iho hena hecen ecepi. Hehan ece tipi nonpa tunkiklayun kagapi qo umnan koka ece, qo umnan wicokica ece wicakicakia. Hena taku xokogya onsewicakia kici

- keyapi, taku he hinyanin ihdaxtanpi xni keyapi. He mazaka otowawinge ece wicicema xabdogun en iyawicakia kinhan he iyohi kta. Hena nakun mazaka wicakiepi ece kin he etanhan unpi keyapi.
 - Iye Cero, hena isanapi nina onsewicakia yulapi kin, he iyatandin on hecapi. Ix eya otore ikayey, icagapi taku he wana eceyapi, qo Waxicun kin ecean ewicakikidegapi xni ekta ekatun ewicakilapi kta.
 - Dakota iyecen eate yuzapi ece wate.
- ### Waxitaya Sagdakin tonwanyanpi isanpa makoe cin rinca keyapi.
- Mini wakan sata rinca kee, tsakke rinca ece keyapi.
- ### Wicokica wan sonkaku kici Wopapi Wakan yawapi ece, unkan wicasta wan en i, qo Wopapi Wakan he ce, "Tokoca ece wopapi kin de rinca tuka dawapi he!" ece. Tuka wicokica kin heya, "Minoka kajiye ece ecompidan ece xz, qo wicokica tuka Wopapi Wakan, tokabeja yawa ebantuhan, ecomminhece, qo mini wakan tipi en i xni, qo kumot kute xni, qo hunkin taku kahli ece. Wopapi xica unkan minoka yuwasta kta xni tuka. Wopapi Wakan wate, iyukapi wate, kta, tuka dawapi" ece keyapi. Minnetota makokoe kin hinkoya, minwakan yuba yankapi, qo wiyepoti kin, ece nupapi kta wakicunapi. Iye Waxicun becen wakicunapi. Okilipi qex wate.Rana kin en Waxicun tonwanyanpi kin hecen, hoktidan wapi, tankitukidin kta xkate, taku mazakan yuba xkan. Wicasta otupai hece, qo opai tuka maza otupai xni qo iyaye kta xni kecin, qo tankitukidin apazo, qo wakopike kicaya xkan, ocilin yutan, qo Iyay, iyay qo kura iyekia keyapi.Taku Toktokece. Rana kin en Waxicun tonwanyanpi kin hewicakia wopapi, ece eceyapi. Wicakiku wan koka, xkate xni qon, he ehan, wata opta qax amani ya, taku ega g wankadan, qo okatukan qo fa keyapi. Minixoc meote kin en otowae wan Saint Louis, eciyapi kin hen Waxicun sapu wan irkte kin cin, qo dote barichan. "Makoe den omike, ece mayube cin makoe mi xni ekta wiyepemakia cin on etanhan hecamon ce?" ece keyapi.

THE DAKOTA FRIEND.

Conservation for the people of the state, addressed, postpaid, to the editor, Post-Office, St. Paul, Minn., U.S.A.

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For the Dakota Friend.

Dakota Doctor.

The Dakota doctors are called by their people, Weechatahah Wakkon, god men, or Wahpeyehpays, renovators.

It is believed that they have in their bodies animals which have strong jaws and great powers of suction, such as the lizard, bullfrog, leech, tortoise, garter snake, &c. The owl sometimes inspires them with his voice, and gives them songs. Some of them are believed to be inspired by the bird which they believe makes the thunder; some by the Oanktayeek, the god of the medicine dance; some by the grizzly bear, and others by a variety of animals and imaginary beings. If the doctors are long without practice, they say that the gods, animals, which are in them, become hungry, and restless, to the great inconvenience of the doctors. To pacify them, the doctor sometimes bleeds some person, and drinks the blood; and it is said that they sometimes eat considerable quantities of it. This proves to the people, that it is true that they have gods in them because it is so that they have had no food, and would sicken them, whereas it does not.

These doctors do not pretend to cure diseases by the use of medicine, though they sometimes use it. When they are going to operate on a sick man, they have him laid on a blanket on the ground, with his body naked. The doctor then takes long strips off his clothes, except his breech-cloth, and singing, and performing a great many silly ceremonies shaking his gourd-shell-rattle violently, and making indescribable noises; gets down on his knees by the side of the patient, and sucks with all his might along his belly. They say it is the animal which is in the doctor which sucks, and that he draws the disease out of the sick person. After thus sucking two or three minutes, at the same time shaking the rattle, the doctor rises on to his feet, apparently in great agony. He groans, and stamps and strikes his own sides, and then takes a dish of water, and holding his mouth in the water, bubbles and sings. Thus the god which has drawn the disease from the patient deposits it in the dish. They believe that the spirits of animals cause the sickness, and while the doctor is performing his services, he can see the spirit rush in the dish, and fly out of the sick man. When this is the case, he makes an image of the animal whose spirit he saw, and has it shot by two, three or four persons in quick succession, and the instant this is done, the god which is in the doctor, lays hold of the spirit of the image which has been shot, and kills it. The sick man then, soon begins to feel better, if another spirit does not appear to affect him, which is often the case. They sometimes come one after another, till they weary out the doctor, and another is called. Sometimes the doctor is not able to cope with the spirit, and then he calls another, if they cannot find a practitioner

or who is more powerful. If the doctors are not properly respected, and remunerated for their services, they do not try to draw away the spirit which indicates the disease, and let the patient die. It is believed also, that they can inflict diseases themselves, and kill people by a supernatural influence. One of them told the writer a few days ago, that if a person did not respect the Wahpeyehpays, they would come to the door to meet, and silently wish his death, and he would die. He said also, that where they killed one, they cut off the tip of his tongue, and preserved it as a memento. The people are much afraid of these doctors, and when they are sick will give all they possess to obtain their aid. They are always treated with the greatest respect, and furnished with the best of everything. There are from five to twenty-five of them at each of the villages and to a very great extent, control the affairs of the Indians. Almost all of them are opposed to education, christianity, and everything which tends to open the eyes of the people which they deceive. They are not only useless, but they are a decided curse to their people, and the sick probably suffer more directly from their professional treatment than they do from disease; and in very many cases, persons die in their hands who would have recovered without them.

Sometimes the calling of a doctor to see a sick person is attended with a good deal of foolish ceremony. There are four ways to call a doctor.

1. A person goes from the lodge of the sick man carrying a little bell in his hand, and rattles it while he walks round the lodge where the doctor is, and then as he returns the latter follows him.

2. A person carries a pipe to the lodge where the doctor is, which he enters; and after presenting the pipe to him, he lays his hands on his head and wails. The doctor then follows him to the lodge of the sufferer.

3. The person sent strips himself for running, retaining only his breech cloth; and carrying a bell, he enters the lodge, and without further ceremony, strikes the professional man with his foot, jingles his bell, and suddenly issuing from the lodge, runs with all his might for the sick man's lodge, with the doctor at his heels. If the latter overtakes and kicks him before he reaches the lodge, he does not proceed any farther, but returns home. Another person is then dispatched for him; and it is not till one is sent who is too swift for him, that the doctor's services can be secured. A case of this kind occurred at Lac-quai Pauke, a few years ago, and it was not till three or four persons had been sent, that they succeeded. Toonkon Weweh, a charlatan, who has since been killed by lightning, was the successful messenger.

4. The most common method of securing the services of a Dakota doctor, however, is to send him the *pay in advance*, just as newspaper publishers like to have subscribers' money. Calling a doctor, is termed *CHANDONGOHAGAH ARVATPEE*—*carrying the pipe*.

DAKOTA SMOKE.—It is a sin for a Dakota man to wear a woman's moccasins. It is a sin for a woman to smoke through a black pipe stem. It is a sin for some men to smoke through

any other than a black pipe stem; that is, it is a sin for them to smoke through a pipe stem through which a woman can smoke. Blue-Thunder, a Dakota, who died at Oak Grove a few years ago, was one of them. On an occasion, when he was intoxicated, he was inadvertently guilty of this sin, when his lip became sore, and never after healed. It is a sin for some of the men to eat the head of an animal, they kill themselves; others, the hearts; others, the breasts; others, the right wing, or right arm, &c., &c. After they have killed an enemy they may like without sin. It is a sin to throw gun powder on the fire. It is a sin for a woman, on certain occasions, to use fire taken from an Indian's lodge; fire it must be procured from a flint and steel. It is a sin to fail to eat all that is placed in one's dish at a medicine feast. It is a sin to undervalue a wakan, or medicine man.

Idolatry the Same East and West.

The two most respectable and powerful of the gods which the Dakotas worship, are the Oanktayeek, and the Wah-keen-yan. The former, the medicine or wakan men, say, is shaped like an ox, and he stands his tail so as to reach the clouds in an instant. He resides in the water; and when a person is drowned the Indian's lodge rises that the god took him. He feeds on the soul. They believe that the Oanktayeek destroyed the Rev. Mr. Hopkins, of the Dakotas, who was drowned in the lake of the Minnesota (St. Peter's) river, because he spoke against this god in his preaching. They offer a great many sacrifices to him, which consist of dogs, the down of the female of the swan and geese, reddened by vermilion, tobacco, &c. They often make a great feast to his honor, which is very costly; and also feasts. He is the god of medicinal herbs; and earth paints which belong to him, are rubbed on the body of the warrior often when he is going to attack the enemy, which serve as an amulet.

These gods increase as animals do, and are sometimes killed by the Wah-keen-yan. The fossil remains of the Mastodon, which the Indians find on the prairies, they believe to be the bones of the Oanktayeek, and wonderfully efficacious as a medicine. The Wah-keen-yan, the Indians believe to be a great bird, which makes the noise we call thunder, by means of his wings. He is the god of the War-prophets, and is much venerated by all the Dakotas. When one is killed by lightning, they think his god killed him because he had neglected some duty which he owed this god. He is the enemy of the Oanktayeek, and sometimes kills one of them. The lightning strikes the ground, the Indians believe that the Oanktayeek was near the surface, and that the Wah-keen-yan shot at him with his towman. When there is a flood, they think the Wah-keen-yan shot through the earth, and let up the water, which they suppose is under it. The writer of the following, which is taken from the Youth's Day Spring, speaks of the great blindness of the miserable Hindoo, who worships the crocodile, but which is the more to be pitied, the Hindoo, or the Dakota? One worships what he sees to exist in the form of an animal, and the other worships what he has no existence except in his imagination.

"About nine miles from Karachi, in Sindh, at a place called Magar Pir, there is a pond about fifteen yards square, full of crocodiles. It is said to be a very old pond, and some think that it is one of the oldest of all ages and sizes, from some a month old and a span long, to the patriarch, as he is termed by some, Mr. Sheeb, who is very old, and drags with him an ugly and uncouth carcass of eleven feet. They seem quite tame, and they allow any one to lay hold of their tails. The monster can open his jaws a foot and a half wide, and then he hisses and blows like a pair of smith's bellows. Sometimes he fights dreadfully with another crocodile in the pond. Now, who could imagine that the poor, ignorant Hindoo, blinded and ignorant as we know them to be, could be so deluded and 'without understanding,' as to worship this monster! Yet such is the case; he is marked with red lead, and actually worshipped, reverenced, adored, prayed to, by the benighted and degraded Hindoos!"—*Bombay Miss. Rev.*

HORSE-THIEVES.—By a letter from the prairie news is brought that a party of six Dakota men, of the prairies, lately made a trip to the Missouri river to steal horses. They succeeded in the enterprise, but while on their way back, in making the division of the stolen property, one of the party became dissatisfied, and it is said, that one night after they had encamped, and his companions were all asleep, he took possession of all their guns, and then he perpetrated one of the meanest of deceptions, shot the whole company with their own guns, and taking the horses proceeded on his journey toward the village. It happened that one of the sufferers not being mortally wounded after a time revived and followed the track of the murderer, and overtook him at the next encampment. He then divided the horses with him on condition that when they arrived at the village he would testify that they had been attacked by an enemy and all killed but themselves. They continued their homeward march another day. During the night he again shot his companion, and supposing him to be dead, returned to the village with his horses, and reported that in getting possession of the horses, they had been attacked by the owners and he had escaped alone with the property.

Soon after, the man, last supposed to be murdered, arrived at the village of Thunder Pace, and revealed the whole affair which soon came to the ears of the authorities. He fled, but the enraged friends of his victims, it is said are pursuing him and will kill him.

Romance of Missionary Life.

In the early days of an Indian mission, in acquiring that knowledge of the character, language, customs, &c., of the Indians, which is necessary to qualify one to labor efficiently in this department of christian enterprise, some of its members occasionally experience a few days or weeks, in which they are suffering Indian's tepees, by which means they become experi-

On Monday morning, April 1, 1838,

killed one of the poor animals, and they were served up in wooden dishes, with the water in which they had been scalded to death, for the messengers of the teepee, and especially respectful to her missionary guest, took particular care to wipe out his dish, and to wash it with water from under the mat on which she sat, and slept, and afterwards with the corner of her short gown, which she had worn night and day, and which was soiled to such a degree, and some broth, set it before him. The pity already excited, and other circumstances, took off the edge of the repelment. She ate a little, and was finally finished. He talks with the Eagle, wife, and P., set off to go left branch of the Spirit bank, to look to place of the canoe. The next morning Indians A-ne-pah-broke-the-tieps, who were encamped six gunpees of Indians. It was now Friday, and the three slept on the ground, and the first morning, a muskier on a goose, the entrance of which, according to Indian custom, were roasted on the coals and eaten, while the geese was boiling. So long as the muskier was fasting on what remained from supper, they continued their march, and reached the camp early, the end of a weary week. The time passed away, and the shore of the lake bordered with wood; and the surrounding country is rich, well wooded, and watered with lakes. Sunday morning from Round Wind's house, he went to borrow Round Wind's horse for the purpose of hauling a canoe from the lake to the river. From this time food grew very scarce; the deer were few, and no fish appeared. To-day (Sunday) P. breakfasted on a muskrat, and the Indians moved, leaving him behind to rejoice tomorrow next day. The following day, no food was seen in the teepee of Cloud Man, whose guests P. was, except one duck, a few green snouts, and some dead fish, which the Indians ate. They were told that and which the Indians said were good. So does the creature relish his supper. What hazards relief! A white man can't get along on the shore in the spring, and are boiled without drying, simply because he dislikes their looks and flavor. Thursday, three of us separated. The last of them, and Red Heart returned with the horse, accompanied by Round Wind. Red Fisher's son killed a goose. All the men, seven in number, supped on the same meal. Friday, we went to muskrat, Sunday, Friday morning all the Indians of the camp went off to hunt, fending, which fastened would of course have been the case. We returned, at least, except Round Wind, who went for the canoe, which had been left at the lake the day before. He soon returned, and the rest of the party followed him. On the way, he told us that the Hole-in-the-Day, an Ojibwa chief, had murdered, during the night, all those who had been left behind when he moved. By Round Wind's scattered the haled and mangled bodies of his companions of the morning previous, and the blood of the slain was still in which, with feelings better thought of than expressed, they packed the

FAMILY DIFFICULTY.—A few days since, one of the soldiers of Crow's band, who had two wives to share his affections, brought home a third from Six's village. This act of the husband naturally excited a feeling of jealousy and discord in the family, which resulted in abusive language, hair-pulling and blows among the rivals, in which the mother of the soldier participated. The latter received a blow on the head from an ex, given by one of her dear daughters-in-law, which it was thought for a time would prove fatal. Polygamy is a fruitful source of trouble to some of the Dakotas.

The Law makes the Difference

Some have said that it is owing to their deficiency of mechanical talent, others to incurable laziness; others to an excessive fondness of intoxicating drinks, and many think they loose the gordian knot by asserting that they are a race doomed to destruction. But do not our laws make the difference? Those laws give to the immigrant from Europe, or Asia, as soon as he lands on our shores, the same protection both of person and property, which they give to the most favored citizen. They offer him the same inducements, to be virtuous, industrious, and economical, which are offered to the descendants of the Pilgrims, who came over in the May Flower. His children may rise to fill the highest offices in the country.

or brother is murdered, our laws afford him no redress. Since I have lived in this territory I have heard of the murder of not less than fifty Indians, probably more than one hundred. Some of the murderers were white men, but most of them Indians. In most cases there has been no doubt, or dispute about who was the murderer; but in no case has he been punished by a regular process of law. If the relatives of the murdered men are more numerous, and powerful, those of the murderer, they may kill him, or some of his relatives; otherwise they endeavor to appease him and escape further injury, by paying for some of such things as they value most.

The Indian Agent at Fort Snelling, having exhorted the Dakotas to go to work and live like white men, one of the Kaposia band determined to try to follow his advice. Having a pony he borrowed from a white man, and a little sled on which he heaved his firewood and occasionally getting on it with his wife and child, took a ride to White Rock or Mendota. Some of the white men commended him; but the Democratic neighbors, like their French neighbors, did not. One of the latter, who did not like to see one of their number crawling up above his fellows, and to show their disapprobation killed his dog; which was as much valued by him as a horse is by a white man. He did not take the hint, and he and his wife and child went till they killed his horse for food.

When we can find White men living economically and laboring industriously without any prospect of remuneration, we will think there is something mysterious in the fact that Red men will not do so. Till then we will say the law makes the difference.

If we follow our convictions, we may have the smile of a friend, or incur the sneer of a fool, yet it is folly to retain the former by the sacrifice of our convictions, and the latter, should be beneath the notice of a man of conscientious virtue.



THE DAKOTA FRIEND.

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Mathew Chapter XI.

1. Jesus wiaowicewakiahi akemongapi, qon, wahokowawicahi axtan qahan betanhan he, ca otowae tawapi kin eocoon wawape hiye, ca wahawokowiahi.

2. Jan wiaowicewakiahi tipi kin en, Jesus oran oyaskapi naron, qn iye wawape wiaowiahi cin etanban nom ekta yewicaw, qn heya.

3. Tawe u ki cion he niye, qn iye wangi tokoca unkepi kta he?

4. Unkn Jesus ayupe ca bewicakiahi, Hidiqi qn taka wandakapi, qn taka wasrangpi kin hena Jan okiyaka po.

5. Itagongapi kin wawanyakapi, ha stepi kin i wasapi qn leprosc eocopi kin hena wicawakapi, nogetapi kin hena wawarongpi, qn fapi kin kinipi, qn warpnicapi kin hena wootinaw wawarowicapi.

6. Qn tawe iwaromadn xni kininhan he yuwatapi te, eya po, eya.

7. Hena kidiapi unkn Jesus Jan ee, ca wicota kin bewicakiahi. Rewothedn ekta yapi qon, he tak wanyang yapi he? Cedi tso kakuhecin cin heca wanyang yapi?

8. Taka taku wanyang yapi? Wicaxta wokoyake pampnan on wan wanyang yapi? Wokoyake pampnan upi kin hena wiaowiaxtayapi tipi kin obna upi ece.

9. Taka taku wanyang yapi he? Wawata heca wanyang yapi. Han, wawata wan iyakapa wanyang yapi.

10. "Wahoxiye mitawa, nitokan yewaxi, qn iye nitokan mitawaku kin nioi yuwieyeta kta ce." wawapi en kagupi qon, he Jan ee.

11. Wawicake ecijatanhan beciyapi, Wininorah etanhan iogapi kin tuwedan Jan iyakapa xni, taka mawia ywipon kin ekta tokte iyoan cistinaw etan, he Jan iyakapa.

12. Jan buptem wicapi kin, ta anpetu kin hetanhan dehanayan, mawia wicapi kin yinawiraw, qn tawe wawicakehan kitan kinah okihi kta.

13. Jan hi xni qon, hehanayan wawayapi qn wokucienne kin hena owain wiyapi.

14. Qn wiaoyadapi kinhan, Eiyia hi kti cion, he Jan ee.

15. Tawe noye wawarow yukan hecinan he narot kta.

16. Taka wicocione kin de taku imadcin kta? Xicocia iyotahedan iyo-

tankhan yankapi, qn outupi kin hena wiaowicapi.

17. Qn heyapi, otokana unawicoyapi taka wawicapi xni, wawawunucibidapi taku iyecapi xni, ewicakiahi kin he imadcin.

18. Jan wote xni, qn wawake xni hi unkn, Wakanaxia iyawa ee yapi.

19. Wicaxta chiniku kin wote ca wawakan bi wakan, Iyawa, wicaxta wotaw, ca mawia yatek—Wannayapi ca oran wicaxta xni kin hena eobanhehewicapi ee ceciyapi.

20. Taka Wicowakapi, cinca kin yewaxapi.

21. Unkn hehan otowae ton en taku wakanan eocm kin hena toranpi iyojeyapi xni kin on wicaba, qn heya.

22. Korazin qn Betesda wotaw inchi nampi? Wicoran wakanan niyen eocopi kin, hena Turos qn Sidon en iyecen eocopi, unknct cunotwa ehan iyotahedan, toranpi iyoteyapi yankapi kta taka.

23. Taka beciyapi, Wawacopi anpetu kin en en nit teriya nicakapi kta cin hena anpetocapi kta ce.

24. Qn niye Kupanaw, mawia heyanan enidhepi kin, wakanaxia ti kin hehanayan yuhokan erenpiyapi kta, waworan wakan niyen eocopi kin, ex hena Sidon en eocopi unknx otowae kin he naharin ece kin he kta taka.

25. Heciyapi ee, Wawacopi anpetu kin en, kaktayampi te cin, hena ex naptan kalcipia kta.

26. Hena Jesus heya, Ate mawia ekta qn maki saka Injutanen kin, taka kin deuta wicaxta kaspea, qn wokawagapi kin hena anawicayakirbe ca wokawagapi ee sedonye wiaowiahi kin he palmarayakia.

27. Han, hecen Ate iyonicpi kin on heceta nanwe.

28. Taku wawain Ate yuhemakie, ca Cimhiakayapi kin tuwedan edoce xni, Ateyapi ecedan: qn Ateyapi kin tuwedan edoce xni, chinhiyapi xnanxin Cimhiakayapi kin, tawe edobekieyapi kin, he nan kin Ateyapi kin edoce.

29. En mau po, tosa iyotahabinneyapi qn wadankapi kta, qn oaziuyapi ciupi kta.

30. Wicin mitawa kin iogapi, qn mitawoome kin onpoe po—niye wawarabake, ca micante wawaran idca xni—heen nterawapi kin wawicawieyapi iyapi kta.

31. Wicin mitawa kin anpi wawateke, ca mitawagapi kin kupoedan.

Tariyawanyapi hin kin on wokoyake eceza kagapi.

Aberam ake Oyakapi.

Aberam twawia Sarah ceciyapi kin, he kici Qamun makoce kin en un, qn tipiceke ot. Cinca nieapi, qn wanna sakim kaapi—Wica kin wanyeto opawingie kicidyan, qn wilyan kin i x wanyeto wicocoma sapicawina eceota. Unkn tarayta wan Jehowa Aberam okie, ca heya; "Tanka inajin, qn wankan tobeya etonwaw eo."

Wicawapi otu hiyeye cin hena wanyaka kta on hecia. Unkn ake hecia; "Hena yawapica xni kin enitaban iogapi kta cin he iye nakocapi kta ce, qn Qamun oyate kin deuta tokan iyawicewakiahi kta ce." Iye. Aberam cinca wandajan kax yahu xni taku Jehowa eo kin wicada qn wawin un. Jehowa tokan eya cin owain wicake ece; tohni taku eya, ca behan hinshunkaha ecom xni wawic cin, on etanban Aberam eo kin owain awicakahan wicada. Ecin wicada kta iyecce. Iho hena heceta.

Unkn hecan ake iyobokan, Aberam cin hena ihukaya ti, unkn aweta mawia. Wanna wiyotaban behan, tiyopa ohna yabanan yanka eor, inyan, wicaxta yamni hen upi wawicawake ca inyang ye, qn iwowicakie ca wicetokan makata erapiete, ca wangi hecia; "Mayuhe cin, ceciteiya ce, wani kin en, qn oaziya qn maki lo awaka, qn on nia yuhedipi qn, quraku cistinaw ito yapi, qn behan hinshunkaha, tokiya dapi kin katinayan ekta dapi kta ce." Iye. Unkn ecom eocopi kta kowapi. Hena wicaxta kin hecapi tai etanban Aberam edoce xni nase. Wahoxiye—Aberam, mawia ekta upi kin hecapi qn Jehowa etanban Aberam wahoki khipi. Jehowa cin eca hena maki kin de ekta wahoti uwicawee ece. Heceta nakax Wahoxiye—wakan ewicakip.

Iho hecen tipi itanku eubawin kin en iyoanapi. Sarah, Aberam twawia qon icunhan timhan yank, unkn Aberam hecia; "Agayudi mo etanhan iye, qn kobbana agayupi kce ca xpanyan xni, qn iye, ca hehan Aberam iyaye, ee pejincedan edon waw ike, qn okiye wicayabe cin kti wiceti qn cananase xpanye wicaxta. Owin wawia yuxapi igelin, Aberam ptesanapi onge, qn ptesanapi idhi onge qn aguyapi, pejincedan ko nakala xpanyan qon, hena hi, qn cancinaw kin en ewicakidhe. Iyaka wicaxta yamni qon wotapi, qn Aberam wicocoman najinhan inyan. Wotapi icunhan, Aberam heciyapi." Nioxi Sarah takten yanka he ni yapi? Timahan yan-

ka ce," Iye. "Sarah cinca wica wangi yube kta ce," wangi hehan eya. Hey cin Sarah nakiron unkn, "Wanna maku rinca," ecin, qn wicada xni, qn narmanan iye."

Unkn, "Tokrea ce on Sara iye he?" Wahoxiye—wakan kin wangi eya. Sarah he nakiron, qn kowicakie, ca anakirbe, ca "Iyawa niye," Iye.

Unkn wicaxta yamni qon behan najin hiyayapi, qn etoteyaya yapi. Aberam nikan akxyedon om i, qn hehan hiden. Iho, hetanhan iwawetu unkn, Sarah cinca wica wangi yaha. Castonpi unkn Isak iye cagayatspi. Isak hoksidan wate qn Jehowa canakiahi. Aberam Sarah kici hoksidan wate idapi rinca. Iho becen Jehowa oia kin hudeceta. Hena wanna kapi qn cinca nieapi taku hoksidan wan yuhapi kti ewicakia unkn iyecce. Jehowa tokar Aberam hecia cion, behan wawake wicada qn hecen Jehowa iyokipi qn wate daka. Sarah e tokar wicada xni taku ite eya, ecin wicada. Jehowa chinie iye wicake ca tuwedan hayae xni. Taku eya owain owotwana qn iyecce. U owapi wakan kin he tawe. Wicaxta akunio kin owain wicakicage ca owain onpeliciteyapi. He akripti xni eubantaban takadan on tiyan unpi kti xni. Iyo, Jehowa, Aberam Wakanakata tawa kin he ceciya, ca tawukucen opa wo. Wate edobekieyapi kta.

TIPI WAN IDE OTAKAPI.—New York otowine kin en, tanhan tipi wan taku rinca ide, qn tiyanon nurang keoyapi. Tipi kin owawupe iekidilaw wicemena hehan wankutu keoyapi. Wicaxta wan Swift ceciyapi, he tawa, qn mawika kekotowage ece opawingie xpanye (\$50,000) kinawia keoyapi.

TIPI WAN RUDAWA.—Unkn tehni sidokipti xni. Wandakapi qn iyayapi kta wicanyawana wan makadikad kici tokahedekapi qn koya rarnagapi keoyapi.

WALXEN KICIKETI.—Wicaxta wan chiniku kti keicige ca hoksidan kin nika kan on ape ca hecete kta. Hena skim miki wakan yankapi saki, qn witiopi inyan hecoci keoyapi. Miniwoken wokukine rinca.

PETAWATA.—Waka oketyeye cin oban otawata opawingie xkape keoyapi. Hena mawika iyawipi ehan woyawa tanka ake xkape (\$16,000,000), qn taku hena lina ayupe kin, on wanyeto iyecce hi mawika woyawa tanka opawingie noma sum iyeta keoyapi.

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Dakota Ball-Play.

Ball-playing is a favorite amusement among the Dakotas, and is often attended with much excitement, as they sometimes stake a large amount of property on a single game.

A ball, is made by a "Medicine man" or "War-prophet" into which he infuses the spirit of the god by whom he is inspired. It is made of moistened clay, covered with leather, and painted to suit the caprice of the god; and is about two and a half inches in diameter. It is believed that the game depends very much upon the supernatural qualities of the ball. Each player is provided with a club which is a small stick, about three feet in length, with the lower end bent into a circle, corresponding to the size of the ball, with strings tied across it, so as to form a holder, by means of which they can pick up or catch the ball, and throw it. It is not allowed one ordinarily to touch the ball with the hands. The play ground in summer, is some even place on the prairie, and on the ice in the winter. The bounds are frequently near half a mile apart, and the game is, to carry the ball from the centre of the play ground beyond the bounds, one player striving to carry it one way and the other in the opposite direction. In summer the players (if they are men) are generally naked, and in winter are dressed in breech-cloth, and their bodies and limbs are smeared over with paints, such as blue, white and yellow clay, charcoal, vermilion &c. Their heads are also ornamented with quill ribbons and other trinkets, and their legs, with the skins of various animals and bells. Some of them have a string of small bells around their waist and not unfrequently, they have fastened to the belt behind, the tail of a fox, wolf or ox, or a long string of pigeon's or other quills.

Thus equipped, it is not a little exciting, even to look on, as the ball is thrown up in the centre and two or three hundred men rush for it as for their lives running first to the right and then, cheered on by hundreds of interested spectators, some of whom have staked on the issue of the game all the property they possess, not excepting the kettle in which they are accustomed to boil food for their children. It is a severe game, in which some of them always receive knocks and bruises from which they do not recover for weeks or months; and sometimes they are knocked down by blows from the ball or club.

Dakotas spend much time in ball playing and often stake a large amount of property.

On Sunday, the 13th ultimo, Six's band moved down to Onyiah, where, previous arrangements having been made to play against the three bands of Good-Road, Sky-Man and Grey-Iron.

The next day the game came off. The property bet by Six's band was sixteen guns, six of which were double barrels, eight horses, and blankets, calicoes, belts, garters, &c., without number, but at least \$800.

Grey-Iron's bet was a large amount of property, and what was lost was met by the same, or what was of

equal value, by the other party, making the whole amount staked on the game \$1,600. Not far from two hundred and fifty men and boys joined in the play, and the spectators numbered between two and three hundred. Six's band won the prize. Two more games were played, both of which were also won by Six's band, but the amount of property staked on the last two games was much less than that named above, say \$1,000 for the two, which makes \$3,600. And then they adjourned till next day.

Tuesday 15th. At 11 o'clock the ball was again set in motion, and the stake was taken by those who lost yesterday; and on the second game, that which was lost on the first game yesterday, was recovered by Good-Road, Sky-Man and Grey-Iron. The next day, was attributed to the wakan virtues of the ball which was used. It was made long ago by the old War-prophet Eshakuk, formerly of Wabashaw's band; the same who fired the old Council-house at St. Peter's, some years ago. Near the close of the play, Visable-Mouth, a young "Medicine-man" received a blow from a ball club on his side immediately over the place where the Medicine-god lies in him, which felled him to the earth. It is said that the god was stupified by the blow; but was soon reanimated by the wakan applications of the Medicine-men present. After the victors had challenged Six to play another game tomorrow, they adjourned to the lodges to dispatch a barrel of pork, two kegs of lard and ten sacks of corn, (which Six-Man's band had just arrived with from the Agency) and make up the stake for to-morrow.

Wednesday 16, 10 o'clock; Parties present, same as yesterday; viz: Six's band Good-Road, Sky-Man and Grey-Iron. Guns, blankets, coats, calicoes, tomahawks, pipes, beads, garters, belts, &c., &c., to the value of three or four hundred dollars were tied up, and the ball started. Six lost, and the stake was renewed. Six lost again, but while a new stake was being made, a dispute arose between the parties concerning some of the property which had been won from Six's band, but which they kept back. They broke up in a row, as they usually do. Grey-Iron's band leaving the ground first, ostensibly for the reason above named, but really because Six's band had just been reinforced by the arrival of a company from Little Crow's band. This ended the ball play of three days continuance, during which time not less than \$4,000 worth of property had been bet. How can Dakotas be otherwise than poor?

Minnesota.

It is fashionable to say extravagant things of Minnesota, and things that are a distance, and which deceive persons at a distance, so that when they come here and see and feel, unless they arrive on one of our "calm and beautiful" days, or weeks, they are liable to turn back in disgust; yet those who remain for a considerable length of time are generally on the whole quite satisfied, and more than satisfied.

Those who come into this Territory, may be assured that although the summers here are short, and the winters long, and the changes from cold to hot, and from hot to cold, are often sudden and extreme, and although there may be high winds at any time,

and there is sickness and death here, yet the general healthiness of the climate, and the productiveness of the soil, and the quality of the productions, are such that on the whole, Minnesota is decidedly a good country for farmers, and of course for all those professional men, who, while they are necessary to farmers are in a sense dependent upon them. No thorough working man, who intends to do something, to make a farm, or strike the anvil, or preach the Gospel, need be afraid of Minnesota. But irresolute do-nothing people, had better go to Old States, where poor houses are ready for them; they will fare hard in Minnesota.

Fest on Raw Fish.

The Dakotas are a very wakan people. They have "gods money." When one is inspired by a god he is obliged to do just as the god inspires him would do. As they are inspired by a great number of different gods, they perform a great variety of wonderful actions. When a few are inspired by a wolf, a bear, a cornucopia, or some other animal, (they are their gods) of a like nature they must eat raw fish, which is done with a great deal of parade.

Not long since a Dakota Chief was sick and the gods signified to him that if he would make a *Raw-fish Feast*, he would live till "young cranes' wings are grown." So he must make the feast or die. Fifteen or twenty others, who like himself were inspired by the cornucopia, joined with him in the ceremonies of the feast, of which the chief was Master.

After one or two days spent in "warrior baths," and "armour feasts" a tent is prepared, opening towards the east, and like that in which the medicine dance is held. (See Dakota Friend, Vol. 2, No. 1.) except that the railing extending from the tent is composed of bushes. Within the enclosure each of those who are to participate in the feast has a bush set, in which is his nest.

Early in the morning, on the day of the feast, the master informs the others where the fish are to be taken, and sends them forth to spear and bring them in, designating the kind of fish and the number to be taken. On this occasion two pik, each about one foot in length, were taken, and after having been painted with vermilion, and ornamented with red down, about the mouth and along the back, were laid on some branches in the enclosure, entire, as they were taken from the water. Near the fish were placed a little seal, and a few pieces of sweetened water. Their implements of war, were solemnly exhibited in the tent, and the dancers, who were naked to the waist, wore only a belt, breech-cloth, and moccasins, and tastefully painted, and adorned with down, red and white, being in readiness, the singers, of whom there are four ranks, commenced to sing, each rank in its turn. The singing was accompanied with the drum and rattle. The cornucopia dancers danced to the music, having a little seal, and a few pieces of sweetened water, as each rank of singers ended their chant, until the fourth rank struck the drum, and made the welkin ring with their wild notes; then the cornucopia dancers, ten pieces of the fish, scales, bones, and entrails, and with their teeth, and swallowed it at the same time drinking their sweetened water, till both the pik were consumed, except the

heads and fins, and large bones, the latter of which were deposited in the nests. Thus the feast ended and the chief will, of course live till the young cranes can fly. At the close of the ceremony, whatever of clothing is worn on the occasion is offered in sacrifice to the gods.

The Dakotas spend a great deal of time in the observance of religious ceremonies, as senseless as that of the raw fish feast. The Dakota men, of those bands who receive annuities spend much of their time in the summer, in feasts of various kinds and in gambling and other "works of the flesh," which their religion requires.

ANOTHER FAMILY QUARREL.—Not long since, two sisters, who were both the wives of one man, a War-petate, who resides at Traverse des Sioux, fell into a quarrel about a child which belonged to one of them, and which the other had maltreated. By the quarrel their vile passions being aroused, excited that they separated and one of them "ran off" with another man. This of course offended the husband and his relatives, who the soon met in council and determined to revenge. Consequently they cut in pieces the tents, and killed a dog, which belonged to those who were related to, or sided with the unfaithful wife, and the woman herself they scalped and cut off her nose. We have seen quite a number of Dakota women, who had lost their noses for similar offences. The Dakota men not unfrequently bite off each other's noses when they are intoxicated. To be without a nose is to be branded with infamy.

A. G. H.

MEDICINE BOTTLE'S DANCE, a little girl about five years of age, was named in the mission school at Kaposia, about the 1st of January last. She boarded in the family of the teacher with several other Indian girls. She was a sprightly good little girl, and by her progress in acquiring the English language, and in learning to read, as well as by her good behavior, she won the affections of all the members of the mission families at that station; and as her father, who is a Medicine-man, as well as a War-prophet, and consequently a man of influence, had voluntarily placed her in the school, high hopes were indulged that she would gradually rise from the deplorable condition of a heathen Indian woman, and pass into the sun-light of the gospel and become prepared to take a place as a native and christian people. But a worn out and decrepit old man, who had been under the care of Indian jugglers, in her father's tent, or the roof of her wigwag, learned the ways of civilized and christian people.

It is not known what ailed the child, but a physician who attended her till the Indian jugglers took her under their care, has strong suspicions that she was poisoned. Many of the other Medicine-men have for some time been offended at Medicine Bottle, be-

cause he assumed to be superior to them. One of them, about the time that the girl was taken sick, hinted to the writer that Medicine Bottle would yet feel the displeasure of those whom he had offended, as they had only to will the death of an individual and he would die. The impression was undoubtedly made on the Indians generally, that the gods killed her to prevent her from adopting the customs and religion of white men. It is a remarkable fact, that considerable numbers of those who have attended on the instructions of the missionaries have died within a few years past, and several of them quite suddenly and mysteriously. At one of the stations, four years ago, five of the six adults, who were in the habit of going to a religious meeting on the Sabbath, died; and the Indians either believe or affect to believe, that they died because they left the religion of their fathers. It seems to be a very general opinion among the Indians, that the Rev. R. Hopkins, of the Dakota mission was killed by the gods for speaking against the religion of the Dakotas. A very wise man told the writer day before yesterday, that a cow which lately died in a quagmire, died because the owner asked the Indians questions concerning the gods which they worship!

BEGGING DANCE.—The men of Grey Iron's village, after having spent a week or ten days in making preparations for the begging dance, set off on the 27th May, accompanied by their squaws, to dance at Mendota, Fort Snelling, St. Paul, and Kaposis.

About forty men joined in the dance and received presents to the considerable amount, at the various places where they exhibited themselves; such as tobacco, vermilion, several bolts of print, six or eight barrels of flour, blankets, three horses, &c.

A very interesting part of the performance was, that at Kaposis, four young men who participated in the dance, and who had never killed an enemy, were made to dance in the female costume, to their great mortification, by those who have proved themselves men by tearing off the scalp of an enemy.

If these four persons do not, at the first opportunity, prove their manhood and obtain the right to wear an eagle's quill, it will be because they are cowards, and not because their people have not done all they could do, to induce them to murder the first Indian, they meet who do not speak the Dakota tongue.

While such dances are encouraged by the enlightened white man, he need not try to persuade Dakota Indians to live in peace with other tribes, and learn to work and live on his own earnings. They will not plant corn and wait for it to grow, when they can get flour in barrels for dancing.

Treaty.

PEOPLE SEEM determined to take possession of the land which was bargained for last year in Minnesota, and nothing is wanting, but the ratification of the treaty by Congress, to convert the whole valley of the Minnesota river, as far up as the Indian reserve, into a "fruitful field" even now all along the river from its mouth to Blue Earth, "claims" are made and temporary cabins erected with here and

there a few tents, house. Indeed at a respectable town, have been planted, which will grow if the government will let them. At and near Traverses des Sioux in particular, improvements are being made to a considerable extent; a friend from that place writes, that "on this side of the river (north side) we number twelve houses. Three of them are occupied. Some of the others are covered. I do not know how many houses there are at the town of Le Seuser. Mazza, (the chief here) says that there are thirty houses on that prairie—Prairie La Pléche. Mr. Babcock and some others are building a saw mill some four miles above here on the opposite side of the river. They say it will be in operation in June, treaty ratified or not."

It is not probable that the members of Congress are all aware of the number of persons who will be peculiarly injured, nor the extent to which they will be injured by the rejection of the "Sioux Treaty." It would in very many instances, be the wreck of all their earthly hopes and fortunes.

P. S.—Since the above was in type, we are gratified to learn that the treaty has been ratified.

From the Annals of the Minnesota Historical Society.

Letter from Mr. J. F. Aiton.

"WHAT MEAN YE BY THESE STONES?"

To MR. E. D. NEILL, ST. PAUL, M. T. Dear Sir: Your letter of the third instant, relating to the stone heaps near Red Wing, was duly received.

I am happy to comply with your request, hoping that it may lead to an accurate survey of these mounds.

In 1848 I first heard of stone heaps, on the hill-tops, back of Red Wing. But business, and the natural suspicion of the Indian prevented me from exploring. The treaty of Mendota emboldened me to visit the hills, and try to find the stone heaps. Accordingly, late last autumn, I started on foot and alone from Red Wing, following the path marked P, on the map, which I herewith transmit. I left the path after crossing the second stream, and turning to the left, I ascended the first hill that I reached. This is about a mile distant from the path that leads from Fort Snelling to Lake Pepin. Here on a slope of the hill, which was about 300 feet high, was a heap of stones. It is about twelve feet in diameter and six in height. The perfect confusion of the stones and yet the continued order of the heap, and the rounded rocks all around, convinced me that the heap had been formed from stones lying around, picked up by the hand of man.

But why and when it had been done were questions not so easily decided. For solving these, I resolved to seek internal evidence. Prompted by the spirit of a first explorer, I soon ascended the heap; and the coldness of the day, and the proximity of my gun, tended to suppress my dread of rattlesnakes. The stones were such that I could lift, or roll them, and soon reached a stick about two feet from the top of the heap. After descending about a foot further, I pulled the post out; and above it, placed a plank one foot, about five inches long. The post was red cedar, half decayed, i. e. one side, and rotted to a point in the ground; hence I could not tell whether it grew there or not.

The bone is similar to the two which you have. I left it and the post on the heap, hoping that some one better skilled in osteology might visit the heap. The stones of the heap are magnesian limestone, which forms the upper stratum of the hills about Red Wing.

Much pleased, I started over the hill top, and was soon greeted by another silent monument of art. This heap is marked B on the map. It is similar to the first which is marked A, only it is larger, and was covered with maize, that I had no success in opening it. From this point there is a fine view southward. The valleys and hills are delightful. Such hills and vales, such calm and bushy glens, would, in my father's land have been the thrones and play grounds of fauns. But I must stick to facts. I now started eastward to visit a conical appearing hill, distant about a mile and a half. I easily descended the hill, but to cross the plain and ascend another hill, "thir labor art." But I was amply repaid. The hill proved to be a ridge with several stone heaps on the summit. Near one heap there is a beautiful little tree with a top like "Tam O'Shanter's" bonnet. In these heap I found the bones which I left with you. I discovered each about half way down the heap.

I then descended northward about 200 feet, crossed a valley, passed some earth mounds, and ascended another hill, and there found several more stone heaps similar to the others. In them I found no bones, nor did I see anything else worthy of particular notice at present.

If these facts should, in any measure, help to preserve correct information concerning any part of this new country, I shall be amply rewarded for writing.

Your obedient servant,

J. F. AITON.
Kaposis, Jan. 17, 1852.

NOTE.—For the information of the distant reader, it is perhaps well to state that Red Wing, is the name given by the whites to the Dakota village, Remican, a word in their language signifying hill, wood and water. It is situated at the head of Lake Pepin, in the vicinity of the bluff, to which the voyageurs have given the name of La Grange, or The Horn.

GOLDEN RULES.—"that the most usual way among young men, who have no resolution of their own, is to ask one friend's advice, and follow it; and sometimes; and then to ask advice of another and turn to that; so of a third; still untold, always changing; however, every change of this nature is for the worse. People may tell you of your being unfit for some peculiar occupation in life; but heed them not; whatever employment you follow with perseverance and industry will be found fit for you; it will support you in youth, and comfort you in age."

Jacob said to his son Reuben, "Unstable as water thou shalt not excel;" and Daniel said, "A double minded man is unstable in all his ways."

None can ever arrive at real respectability in any thing, without close application and fixed, steady perseverance; resolution; with it all may. This is a subject which is worthy of the consideration of all young persons. Do something, and resolution persevere in it.

Temperance Law.

In the following article, which is taken from the New York Observer, may be found a specimen of the arguments which those who need liquor who oppose the "Maine Liquor Law." The argument befits their cause, and is strikingly indicative of its character.

Maine Law and Mob Law in Boston.

Boston, May 26, 1852.

A meeting of congratulation on the passage of this Law by our Legislature, was held in Faneuil Hall, on the eve of the 27th. Among the occupants of the stage were several of the veterans in the Temperance cause. Neale Dow, the two Beechers, father and son, Frost, and others. The galleries were crowded mostly by ladies, while the lower floor was packed with men. It was soon evident that the demon Alcohol, whose name is legion, was present. When attempts were made to organize the meeting, hisses, shouts, groans, &c., made the house a perfect babel. At length it was apparent to those who could see, for words could hardly be heard, that an organization was effected. The venerable Dr. Beecher offered a fervent and characteristic prayer in the midst of the most boisterous confusion. After his voice ceased, no words could be heard from the stage for nearly an hour. Rings were formed, as for fight, by the excited men that had possession of the floor of the Hall. Cheering, screaming, shouting, crowding and boxing, made a scene of indescribable confusion. The living rest of bodies swayed to and fro, and their motion felt, as breakers, far up under the galleries. There were no attempts at personal violence, yet the excitement was well nigh frenzied. Nothing but Alcohol could make such a display.

As a dying struggle of the monster Temperance, the friends of human liberty were quite patient with it. They remembered that in earlier days, devils did rage and tear their victims ere they left them to enter into swine, or the desert.

At last a posse of the city watch, when called, restored freedom and order. The most of the rioters were laid under twenty years of age. The swaying, staggering, and final confusion and dispersion of this last rallying force of the rum cause was prophetic of their approaching overthrow. The scene was witnessed on the outskirts of Waterloo. Soon we shall sweep the field as the allied powers of humanity. The Law allows us to do it in sixty days from the passage. After some cold speeches, the meeting dissolved in such an orderly way as ever becomes Boston and Faneuil Hall.

Lux.

EXTRAVAGANCE.—It has been computed that the use of Alcoholic beverages costs the United States, directly, in ten years, \$100,000,000; has burned, or otherwise destroyed, \$5,000,000 more; property, \$10,000,000; destroyed 300,000 lives; sent 150,000 to prisons; and 100,000 children to the poor houses; caused 1,500 murders; 5,000 suicides; and has bequeathed to the world a fearful legacy.

This is indeed, a vast amount of evil to be done in such a country as ours is, by intoxicating drinks! Who can show an equal amount of good, emanating from the same source.



THE DAKOTA FRIEND.

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 Printed at the office of the Minnesota Democrat.

SAINT PAUL, MIN., AUG., 1862.

The Dakota Mission deem it undesirable, while the Indians are so unsettled, to continue the *Dakota Friend*.

If the prospect is more encouraging it will be resumed hereafter.

Those who wish their subscriptions refunded, are requested to call upon E. D. Neill, St. Paul.

DAKOTA MANNER OF COUNTING.—The Dakotas count by tens, because they have ten fingers. When a Dakota counts, he commences with his little finger on the left hand doubling it down with his right hand as he says *wanpa*, one, and the next when he says *nampa*, two, and so on till he has counted five; then with the left hand he doubles down the fingers of the right hand, beginning with the thumb, as he counts *xakpa*, six, *xakowin*, seven, &c., till all the fingers of both hands are shut. This is repeated as often as there are tens to be counted. To show how many less there are they open and shut both hands a corresponding number of times. When they get as high as ten times ten, they term it *Opawingwa*, a turn, and count back to a unit and ascend, counting the fingers as before, till they have counted two turns; then three, and so on till they have counted *ten turns*. *Opawingwa* *wikwama*, which is termed *kektopawingwa*, turn again, &c., they have no name for a higher number except *woyawa* tanks, big count, which is a very indefinite term; it is used for a million.

INDIAN FARMING.—The Indians of Six's band have formerly planted from eighty to one hundred acres of corn on the low land along the Minnesota river, and raised good crops, till the last two years, when almost their whole fields have been destroyed by floods. At the usual time of planting this year, their ground was under water, and consequently they have planted only, perhaps five or ten acres, in little patches here and there. The Lake Calhoun band have also lost their crops both of the two last years. This season they have planted about ten acres on the upland instead of thirty-five or forty as usual on the low land. The other bands of Mdewakantonians plant on the upland, and have under cultivation about their usual quantity. Crow's band have about sixty acres of corn which now looks exceedingly well. The Indians are spending most of their time in feasting, dances and games, patiently waiting for the President to ratify or reject the treaty. Many of them would like well to have the treaty rejected, because then they could harass without hindrance, the hundreds who have made "claims" on their land and eventually enjoy the luxury, for it is a luxury to them, of making another treaty. They would have to spend three months, with Commissioners to treat with them, every year. It is the easiest way they know to get their land and swords, and medals, and soldiers' coats and titles of honor.



Old Gossips.

Those who follow no useful pursuit, are apt to give after something that will excite, or give rise to conversation.

Old women who have no principle, sometimes make much mischief by assembling together by the side of the fence or in the house to talk over all the secrets that they have discovered, and to whisper insinuations against this or that neighbor.

No reputation is more unenviable than that of an "old gossip."

To avoid such a lot, it is important to store the mind with solid information, in the place of the scandal of the village, and to look upon a future life as far more desirable than the few short days we are to pass in this world.

How wide the contrast between the

Christianity.

A modern writer says, "Christianity found the heathen world without a single house of mercy. Search the *Byzantine Chronicles*, and the pages of *Publius Victor*; and, though the one describes all the public edifices of ancient Constantinople, and the other that of ancient Rome, not a word is to be found in either, of a charitable institution. Search the ancient marbles of your museums; descend and ransack the groves of *Herodotus* and *Pompeii*; and question the many travelers who have visited the ruined cities of Greece and Rome, and see, if amidst all the splendid remains of statues and amphitheatres, baths and granaries, temples, aqueducts, and palaces, mausoleums, columns, and triumphal arches, a single 'telling us that it belonged to a refuge for human want, or for the alleviation of human misery.'"

The first voluntary and public collection ever known to have been made in the heathen world for a charitable object, was made by the churches of Macedonia, for the poor saints at Jerusalem.

The first individual known to have built an hospital for the poor, was a Christian widow. Search the lexicons for interpreting the ancient Greek authors, and you will not find even the names which Divine Christianity wanted by which to designate

"old gossip" and the aged Christian!

The latter is not always in pursuit of the news. He has rich resources within and looks down upon the world. As he sits in his chamber, he is not lonely, nor gloomy, nor morose, but his mind is illumined with bright anticipations of the "better land" to which he is journeying.

As he walks upon the village green he is not slurred nor frowned at, but young men and maidens show him reverence, and the rosy cheeked school boys love to shake his hands and call him "Father."

If the reader would not be like those in the picture, let him never be a "news-monger" but give heed to Paul's advice to Timothy:

"Refuse profane and old wives' fables, and exercise thyself rather unto Godliness."

her houses of charity—she had to invent them. Language had never been called on to embody such conceptions of mercy. All the asylums of earth belong to her."

CAIN.—Little Raven of Crow's band of Dakotas, has living in his family, two little orphan brothers of the Warpekte tribe. One is about ten years old and the other three. Not long since the elder of these boys became disaffected towards his little brother, and after beating him to death, as he supposed, dragged the body off and hid it in the woods. It was found early soon after, and it is thought the boy will recover. Here is a little boy, only ten years of age, who is a murderer—a fratricide!

ANCIENT PIPE.—In the State Cabinet of New York, at Albany, there is a very old pipe made of red stone of the Sacred quarry in Minnesota, from which the Dakotas manufacture their pipes. Accompanying a description of the pipe is the following: "There is a tradition in relation to this pipe that it was taken from a Sioux many years ago by a Seneca, in one of the many incursions of the Seneca, into the territories of the former people. It bears decisive marks of its antiquity and severe usage, for the original orifice in which the stem piece was inserted has been taken away and a new one made above."

For the *Dakota Friend* and Minnesota Historical Society.

Sketch of Joseph Renville, a "bois brule" and early trader of Minnesota.

The opening of the fur trade of the North-west, under the patronage of Louis the Fourteenth, tended to bring into existence, a peculiar race of men, called "coureurs des bois." Many of the wild and adventurous spirits of sunny France, tired of the "ancient regime" tempted by the dangers incident to the employment of collecting furs and the freedom from all restraint, hastened in frail birch canoes, down rapids, and over lakes to the haunts of the bison and beaver. The untold zeal of the trader has ever made him the pioneer of the ecclesiastic.

As early as 1660,† two traders had penetrated the "incognita terra" beyond Lake Superior, and were the first Europeans, that ever saw the Dakotas.

It was a trader, the noble hearted La Salle, who sent Hennepin and his comrades on an exploring tour upon the Mississippi,† and they had been but a short time among the Dakotas, who dwelt upon the shores of Mille Lac and the streams which flow therefrom, before Sieur du Luth and other voyageurs arrived with a trading outfit from Lake Superior.

As early as 1680, the same trader, with trinkets, tobacco, and knives had entered the Minnesota, or "sky colored" river, and in 1700 trading houses were erected on a bank of the Mankato or Blue Earth,† and on an island between the St. Croix, and about that time the enterprising Perrot, had built a fort at the entrance of the Pepin. The father of the nation we purpose to sketch, was in all probability born before some of the first explorers of this Territory had entered "hisst bourne from whence no traveller returns."

As age began to stiffen the joints of the once supple voyageur, he naturally felt the want of some resting place, and companion, to cheer him in his declining years.

Estranged from early associations, he did not hesitate to conform to the customs of the cinnamon colored race, and he purchased a wife, to hoe his corn, to mend his moccasins, and tend the lodge-fire, and to cook the game, which he would bring home at night. The offspring of this alliance, have become a numerous and interesting class in America, and have often exercised more sway in Indian affairs than chiefs.

Joseph Renville was of mixed descent, and his history forms a link between the past and the present history of Minnesota.

His father was a French trader of much reputation. His mother was a Dakota, companion of the celebrated principal men of the Kaposia band. He was born just below the town of St. Paul, about the year 1779, during the war of the American Revolution.

At that time, there were probably not more than six white families residing in the whole of that vast territory, that now comprises Northern Illinois, Wisconsin, Iowa and Minnesota. Accustomed to few European countenances, but that of his father, in his own feelings, he was a full Dakota youth.

As often happens, his mother deserted her husband, and went to live with

one of her own blood. The father noticing the activity of his son's mind, took him to Canada, before he was ten years of age and placed him under the tuition of a Priest of Rome. His instructor appears to have been both a kind and good man, and from him, he obtained a slight knowledge of the French language, and the elements of the Christian religion.

Before he attained to manhood, he was brought back to the Dakota land, and was called to mourn the death of his father.

At that time, there was a British officer by the name of Dickson, who lived in what is now Minnesota, who was in the employ of an English Fur Company. Knowing that young Renville was energetic, he employed him as a "coureur des bois." While a mere stripling, he had guided his canoe from the Falls of Pokegama, to the Falls of St. Anthony, and followed the trails from Mendota to the Mississippi. He knew by heart the legends of Winona, and Ampato Sapawin, and Hogan-wanke-kia.

He had distinguished himself as a brave, and also become identified with the Dakotas more fully by following in the footsteps of his father, and purchasing a wife of that nation. At the breaking out of the last war with Great Britain, Col. Dickson was employed by that government, to hire the warlike tribes of the Northwest, to fight against the United States. Renville received from him the appointment and rank of Captain in the British army, and with warriors from the Wabashaw, Kaposia, and other bands of Dakotas, he marched to the American frontier. In 1813 he was present at the siege of Fort Meigs. One afternoon, while he was seated by Wabashaw, and the renowned Petit Corbeau, the grandfather of the present chief of the Kaposia band, an Indian presented himself, and told the chiefs that they were to be with head men of the other nations that were there congregated.

When they arrived at the rendezvous, they were surprised to find that the Winnebagoes had taken an American captive, and after roasting him had apportioned his body, in as many dishes, as there were nations, and had invited them to participate in the feast. Both the chiefs and Renville, were indignant at this inhumanity, and Col. Dickson being informed of the fact, the Winnebago, who was the author of the outrage, was turned out of the camp.

In 1815, he drummed the Kaposia chief to Drummond's Island, who had been invited by the Commandant of that post, to make him a visit. On their arrival, he was informed by the chief, that he had sent for them, to thank them in the name of his Majesty, for the aid they had rendered during the war. He concluded by pointing to a large pile of goods which he said, were presents from Great Britain.

Petit Corbeau replied, that his people had been prevailed upon by the British, to make war upon the people they scarcely knew, and who had never done them any harm.

"Now," continued the brave Kaposia Chief, "after we have fought for you, under many hardships, just some of our people and ourselves, the vengeance of our neighbors, you make a peace for yourselves and leave us to seek such terms as we can, but no—we

will not take them. We hold them and ourselves in equal contempt."

For a short period after the war, the subject of this memoir, resided in Canada, and received the half pay of a British Captain. He next entered the service of the Hudson's Bay Company, whose posts extended to the Mississippi and Minnesota rivers. In 1816 he travelled with his family across the Dakotas. In summer he visited his trading posts, which extended as far as the sources of the Red river.

In 1819 Col. Snelling, commenced the erection of the massive stone fort, at the junction of the Mississippi and Minnesota. From this time Renville became more acquainted with the people of the United States, and some of the posts being within the limits of the Republic, and there being great commotion in the Hudson's Bay Company, he with several other experienced trappers, established a new company in 1823, which they called the Columbia Fur Company. Of this new organization he was the presiding genius. When Major Long arrived at Fort Saint Anthony, as Snelling was then called, in the year 1823, he became acquainted with Renville, and engaged him as the interpreter of the expedition to explore the Minnesota, and Red River of the North.

The Historian of the expedition, Professor Keating gave to the world, one of the most interesting accounts of the Dakota nation, that has ever been published, and he states that for most of the information he is indebted to the subject of this sketch. Shortly after the Columbia Fur Company commenced its operations, the American Fur Company of New York, of which John Jacob Astor, was one of the directors, not wishing any rivals in the trade, purchased their posts, and good will, and retained the "coureurs des bois."

Under this new arrangement, Renville removed to Lac-qui-Parle, and created a trading house, and here he resided until the end of his days.

Living as he had done for more than a half century among the Dakotas, over whom he exercised an unbounded control, it was not surprising that in his advanced age he sometimes exhibited a domineering disposition. As long as Minnesota exists, he should be known as one given to hospitality. He invariably showed himself to be a friend to the Indian, the Traveller, and the Missionary.

Aware of the improvidence of his mother's race, he used his influence, towards the raising of grain. He was instrumental in having the first seed corn planted on the Upper Minnesota. An Indian never left his house hungry, and they delighted to do him honor.

He was a friend to the traveller. His conversation was intelligent, and he constantly communicated facts that were worthy of record. His post obtained a reputation among explorers, and their last day's journey to it, was generally a quick march, for they felt sure of a warm welcome. His son was the interpreter of Nicollet, that worthy man of science, who explored this country in connection with Fremont. This gentleman in his report to Congress, published in 1845, pays the following tribute to the father and son:

"I may stop awhile to say, that the residence of the Renville family, for

a number of years back, has afforded the only retreat to travellers, to be found between St. Peter's and the British posts, a distance of 700 miles. The liberal and untrifling hospitality dispensed by this respectable family, the great influence exercised by it over the Indians of this country, in the maintenance of peace and the protection of travellers, would demand besides our gratitude, some special acknowledgment of the United States, and also from the Hudson's Bay Company."

The only traveller that has ever given any testimony opposed to this, is Featherstonhaugh, a dyspeptic and growing Englishman, whose book, published in London in 1847, and styled a "Canoe voyage up the Minnaway Sator," betrays a faulty imagination. He remarks:

"On reaching the Fort, Renville advanced and saluted me, but not cordially. He was a dark, Indian-looking person, showing no white blood, short in his stature, with strong features, and coarse black hair."

"I learnt that Renville entertained a company of stout Indians to the number of fifty, in a skin lodge behind his house, of extraordinary dimensions, whom he calls his braves, or soldiers. To these men he confided various trusts, and occasionally sent them to distant points to transact his business."

No doubt he was a very intriguing person and uncertain in his attachments. Those who knew him intimately, supposed him inclined to the British allegiance, although he professes great attachment to the American government, a circumstance however, which did not prevent him from being under the surveillance of the garrison at Fort Snelling."

It was a friend to the Missionary of the Cross.

Until about the year 1834, no minister of the Church, made arrangements to devote his life to the spiritual and temporal welfare of the Dakotas.

In the year 1837 and 38, Father Maret and another Jesuit, made some excursions among them, and one of them told the historian Charlevoix that he regretted that he did not succeed in establishing a mission. He describes them as docile, gentle and intelligent. A very few years after, the opinion of Maret was entirely changed. In a letter dated Nov. 11, 1812, while he was a missionary among the Kaskaskias he says "We found a canoe of the Sioux, broken in some places. * * * We were greatly alarmed. * * * These Indians are the most cruel of all the Indians and we should have been lost if we had fallen into their hands."

During the French dominion, ecclesiastics never had permanent missions except in the vicinity of fortified trading posts.

The Rev. T. S. Williamson, of the Presbytery of Chillicothe, arrived at Fort Snelling in 1834, then returned to the East, and in 1835 came back with the first Missionaries. Renville warmly welcomed him, and rendered invaluable assistance in the establishment of the missions. Upon the arrival of the Missionaries at Lac-qui-Parle, he provided them with a comfortable home.

He acted as interpreter, preter, he assisted in translating the scriptures, and a book of hymns into the Dakota dialect, and removed many of the prejudices of the Indians, against the teachers of the white man's religion.

It would be improper to conclude this article without some remarks upon the religious character of Renville.

Like Nicodemus, one of the rulers of Israel, he loved to inquire in relation to spiritual things. Of independent mind, he claimed and exercised the right of private judgment in matters of faith.

Years before there was a clergyman in Minnesota he took his Indian wife to Prairie du Chien and was married in accordance with Christian rites, by a minister of the Roman Church. Before he became acquainted with missionaries he sent to New York, for a large folio Bible in the French language, and requested those connected with him in the fur trade to procure for him, a clerk who could read it. After the commencement of the Mission at Lac-qui-Parle, his wife and son, who were at that time the Church of Christ, of whom we have any record.

In 1841, he was chosen and ordained a ruling Elder, and from that time, till his death, discharged the duties of the office in a manner acceptable and profitable both to the native members of the Church, and the Mission.

After a sickness of some days, in March, 1846, his strong frame began to give evidence of speedy decay. He was aware that he was soon to take

"His chamber in the silent halls of death," but he knew "in whom he had believed," and was ready to say:

"Not like the quarry-slain, at night, Scourged by his dunghog, but sustained and soothed,"

Like one who wraps the drapery of his couch About him, and lies down to pleasant dreams."

Sixty-three years passed by, before he closed his eyes upon the world. The citizens of Kentucky delight in the memory of Daniel Boone; let the citizens of Minnesota, not forget Joseph Renville.

The writer is well aware, that the deceased had some defects of character, which made him appear double-minded or unstable, if not double-faced, but he has borne in mind the trite maxim

"De mortuis, nil nisi bonum."

Saint Paul.

"This name was applied because they were employed in the transportation of merchandise, into the interior. By means of portage canoes, some of them could carry a keg of pork, or a bag of grain, up hills forming an angle of 45 degrees."

* See Charlevoix's quarto edition.

"Two voyageurs accompanied Hennepin. He thus describes their outfit: 'A large canoeing canoe, I would depart without delay, in such a manner and gave me a thousand pieces, with two men to manage the canoe, to be when we got down to the value of 1000 livres, to trade with the savages in some persons. They gave me for my own use knives, twelve shemshooks,* nails, or buckles, a piece of Maribou, and a small piece of muslin, or string of colored jacks, two pounds of soap, and a small parcel of medicines.' Two persons voyage American Edition, 1764."

(*) Minnetonka (Minnesota), in the Dakota, means water, tilted like the sky, bluish rather than white.

Minikouze (Minneapolis), the name of the Mississippi signifies muddy water.

(*) A Capote band then lived at the East bank of the river, about two miles above their present village, at the place known as Pine Eye.

(*) See Charlevoix's Histoire des Nouveaux Français, Vol. I, p. 246. Quatre Fois Edition, 1764.

Many are great because their associates are small.